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TRUTH AND PEACE.

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The Episcopal Recorder

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Poetry.

ON THE BIRTH OF A SON.

BY THE LATE PRESIDENT DAVIES.

Thou little wondrous miniature of man,
Formed by unerring wisdom's perfect plan:
Thou, little stranger from eternal night,
Emerging into life's immortal light,
Thou heir of worlds unknown, thou candidate
For an important, everlasting state,
Where this young embryo shall its powers expand,
Enlarging, ripening still, and never stand:
This glimmering spark of being, just now struck
From nothing by the all-creating Rock,
To immortality shall flow and burn,
When suns and stars to native darkness turn;
Then shall the ruins of the world survive,
And through the rounds of endless ages live.
Now thou art born into an anxious state
Of dubious trial for thy future fate:
Now thou art listed in the war of life,
The prize immense, and O! severe the strife.

Another birth awaits thee, when the hour
Arrives that lands thee on the eternal shore,
(And O! 'tis near, with winged haste 'will come,
Thy cradle rocks toward the neighboring tomb;
Then shall immortals say, "A son is born."
While thee, as dead, mortalem mortals mourn;
From glory then to glory thou shalt rise,
Or sink from deep to deeper miseries:
Ascend perfection's everlasting scale,
Or still descend from gulf to gulf in hell.

Thou embryo angel, or thou infant fiend,
Albeit now begun, but ne'er to end,
What boding fears father's heart torment,
Trembling and anxious for the grand event,
Lest thy young soul so late by heaven bestowed,
Forget her Father, and forget her God!
Lest, while imprisoned in this house of clay,
To tyrant lusts she fall a helpless prey!
And lest, descending still from bad to worse,
Her immortality should prove her curse!

Maker of souls! avert so dire a doom,
Or snatch her back to native nothing's gloom!

DEATH-BED SCENES.

To the Editor of the London Christian Observer.

I send you a letter written several years since, as you will discern from the allusions in it, but the reflections in which are applicable to all times and in all places; and may by God's blessing, prove a word in season to some of your readers. J. M. H.

Your present letter, though it tells of an afflictive dispensation, yet shews that in judgment, God has remembered mercy; and, as I believe is ever His manner towards His people, the arrow which struck you, no doubt for good, has been dipped, not in poison, but in healing balm. To those who mourn the bereavement of a worldly friend or relative,—who grieve for one who "dies, and gives no sign," I confess I know not what consolation to minister; except indeed it be to bid them look away from that friend, loved, but forever lost, to Jesus,—and this, to *them*, and at such a season, were cruel as it were vain. But I feel that I have a strong consolation to offer to those who mourn after friends that sleep in Jesus. I have but to address them in words dictated by the Spirit of Him who is touched with a feeling of our infirmities, and who was "not ashamed to call us brethren." To such I need but say, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For, if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, That we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." (1 Thess. iv. 13—18.)

Some truly pious souls are very jealous, for the Lord's sake, of such a ground of consolation. They are sincere, and would honestly rend every fibre of the heart that drew them from Christ. But does the love of Christian friends produce this effect, at least necessarily, in time? Why then should it in reference to eternity? But I doubt that such have yet, in this matter, proved their theory of Christianity by the deep and genuine experience of the Christian, and by the essential feelings and wants of the human heart. But, however we may speculate, this, you see, is the healing medicine prescribed by the Great Physician of souls for such wounds of the heart: and when we can declare, in the language of the prescription itself, "This we say unto you by the word of the Lord,"—surely we cannot err in administering or in receiving it.

But I shall not venture further upon this subject, lest I but dull the comforting and salutary impression which the full development of the principle contained in those precious words is calculated to produce. Let me recommend to you the admirable and pathetic essay on "God's knowledge of our past and secret history," in Mr. Woodward's "Essays and Sermons." You will there find, only better said, all that I would say to you, and I believe not more than the Apostle himself would say to you, on this important and interesting subject.

There is something deeply solemn and striking to the contemplative mind in the present dispensations of Providence: not only national or general, but also towards individuals—from the sovereign who now lies a corpse in state, to the humblest sufferer among those who a few days ago were his subjects. These are times of very unusual and general affliction; and peculiarly so as regards God's dearest children. I sometimes, when, as now, I hear of another friend afflicted, run over mentally a list of names,—and it nearly includes the whole of my Christian friends,—all of them now or lately "troubled and distressed in mind, body, or estate." The great Captain of our salvation seems marshalling and training the soldiers of the Cross under the cover of a gloomy night, for I know not what desperate, perhaps decisive and final, conflict. But "it [judgment] has begun at the house of God, what must the end be of them who obey not the gospel of Christ?"

The day on which I earned my late severe attack of influenza by a ride of twenty miles in sleet and storm, from K —— to this place, has been still more deeply impressed upon my memory by one of the most striking instances, I think, I ever witnessed of that mysterious dispensation by which a God of love, a gracious Father, so generally corrects those whom He loves, and chastens every son whom He receives. On that I day I had the privilege of witnessing an illustrious proof of the power of faith to support the mind under the most distressing circumstances, and to carry it rejoicing, and more than conqueror, through the dark valley of the shadow of death. I sat for some hours on that day by the dying bed of a young person in the prime and bloom of youth, visited at once, about three years ago, by two of the most fearful of diseases which can afflict and prostrate the human frame—disease of the heart, and disease of the spine. For the last five months she has been confined altogether to her bed: not only unable to move *from* it, but *in* it: and if raised from a certain recumbent position visited immediately by the most distressing and alarming spasms. The physician's opinion is, that if any attempt were made to remove her from her bed, it would be immediately fatal. There she lies, day after day, in full possession of mental vigor, and with a mind of no small compass and cultivation—the law of kindness was ever on her lips, and the spirit of charity in her bosom. She is generally twice a day, but always once, attacked by painful and most alarming paroxysms, which are daily increasing in frequency and intensenss, and in one of which she fully expects to be removed, and she meekly and patiently waits to obey the summons of she knows not which of these rough messengers. But why do I say patiently? In my life, I never witnessed a more edifying and delightful instance of true Christian cheerfulness. When the nature of her disease, and its inevitably hopeless character, was unexpectedly announced to her by two of the leading Dublin physicians, she told me that she heard it with a calm and tranquil pleasure which was altogether indescribable: and which she considers, and no doubt justly, the special gift, to meet her trying circumstances, of a gracious and tender Father,—of a God who knoweth whereof we are made, who tempers the wind to the shorn lamb, and suffers not His people to be tempted above that they are able. Almost immediately after, she returned to the social circle of the family with which she was then on a visit, to dinner, without their perceiving that such an announcement had been made to her, and without the slightest change in the frame or spirit of her own mind. Her only displeasure was with herself, lest there might be any want of feeling in hearing with as much satisfaction of a removal from so many and so kind friends, and of an event, which in the bodily suffering that it must inevitably bring with it to *her*, would be so distressing to *them*. Nor would it be adequate to describe her state, to say that it was the solemn frame of deep submission, and pious resignation to a painful and distressing providence. Excellent as that frame assuredly is, yet it must ever communicate to surrounding friends a sombre feeling of depressing sympathy. No, her's was the buoyant yet calm cheerfulness of full acquiescence, and thorough complacency in the Divine will; and yet without a single tinge of that levity which, whatever may be its root, we sometimes see, and which at such a season is most fearful and disgusting, or of its necessarily consequent depression. Her cheerfulness was not like the occasional rush of a brawling torrent, which quickly disappears, leaving behind it but traces of the desolation by which its course is ever marked. It was the calm and tranquil play of that well of water within the soul which, peaceful and refreshing, springeth up unto everlasting life. Such calm sunshine of the breast I never saw nor merely dispel the gloom, but play cheerfully upon the bed of suffering and death. It was a cheerfulness altogether peculiar and indescribable, and which seemed not to belong to this world, but to have already conquered pain and death. In her intervals of freedom from pain, during which alone I saw her, it left not only her but me at perfect ease, while I sat at the bed of a dying sufferer. Indeed I felt nothing for her but thankfulness.

To be continued.

DO NOT NEGLECT TO DO IT.

We select the following remarks from a notice of Dr. Chalmer's Lectures on the Romans, contained in the "Churchman's Monthly Review." They contain some salutary suggestions:—

When Jerusalem in the old time was raised up from her ruins, we are told that each of the builders "with one of his hands wrought in the work, and with the other hand held a weapon." Such must always, more or less, be the attitude of the champions of truth, and most of all at the present day. Conflicts are on every side. Each part of our land has its own watchword of strife and confusion. The flood of Papal delusion is joined with the turbulence of spiritual and social anarchy. The various forms of evil are joining hands to deceive and destroy the Church of God. There is some danger at such a time that even the friends of truth may be carried away by the vehemence of conflict, that they may hold the weapons, but forget to build. It is a high and holy duty, no doubt, to contend earnestly for the faith delivered to the saints. But to build ourselves up in that most holy faith is a duty still more important. There is cause to fear lest all deep theology should perish in the war of pamphlets and reviews, the strife of contending parties, and the heavier artillery of ecclesiastical debate. While infidelity, Popery, and semi-Popery are so rife, the champions of the pure Gospel cannot lay down the sword and the spear; but we trust they will never forget that their main office is,—to build. It is the neglect of this duty which has led to our present confusions, and it is its diligent performance which alone can repair the evil, and restore the breaches of our Zion.

The great want of our day is in truth, a wide, deep, and practical theology, which shall take in the whole compass of Divine truth, and apply itself to all the various fields of human thought, and the manifold evils and maladies of our social system. There are many among us, thanks be to God, who still hold fast the main elements of the gospel, and will grasp them more firmly, the more furiously they are assailed. But how few are there who go on to perfection! The first elements of the faith are combined in too many Christians, with a scantiness of scriptural knowledge, a narrow range of thought, a suspicious dread, not merely of real novelties, but of whatever is new to *them*, and an air of satisfied content in their own attainments, which grievously impairs the beauty of holiness, and debases the tone of true religion. The word of prophecy, that light in the darkness of providence, is neglected or despised. The deeper walks of revelation, whether in sacred types and allegories, or the research of moral truth, are left unexplored. The promised recovery of nature and art, of science, learning, and taste, in all their varied forms, to the service of Christ, is viewed as an Utopian dream. The applications of the truths of the Gospel to the outward form and discipline of the Church, or to the moral elevation of the social economy, is but faintly perceived. The ideal beauty of the Christian family and the Christian state is either buried in oblivion, or presented in a feeble and uncertain light, not with the brightness of a heavenly apparition, to shame the world out of its unbelieving darkness. Moreover, the Church is torn with divisions. Real Christians are separated by a thousand jealousies. Heresy grows and prevails. Popery exults in the prospect of our overthrow and its own triumph. Infidelity mines deep at the foundations of our national peace, and blasphemy stalks abroad unabashed and almost unreproved. "The remnant" of the true Israel "are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates are burned with fire."

It is to the honour of Dr. Chalmers that he was among the first to seek a remedy for this evil. He has aimed, through all his writings, to raise the contracted range of modern theology. He has been a diligent inquirer, philosopher, and a philosopher among divines. In several of his labours he has failed of real success, through want of due caution in testing the first principles of his theory, before giving the reins to his fertile imagination. But the effort had a noble object, and has already borne abundant fruit, and enlarged the domains of our Christian literature.

From Bishop M'Ilvaine's Charge.

OXFORD DOCTRINE OF SANCTIFICATION.

Hence, brethren, you may estimate the character of this system in regard to that other great division of the substance of the faith, *Sanctification*. What can you expect of holy fruits when the only tree on which the Scriptures bid us look for them is cut up by the roots? All the holiness of the Christian life is ascribed in the Word of God to the operation of justifying faith. But the whole existence, as well as operation, of such faith is destroyed, when you have not only removed the foundation of its trust, but substituted another of precisely an opposite character. In the Gospel plan, justifying faith is a *trusting* of the heart in Christ. In this, it is only "*the belief and acceptance of certain principles.*" In the Gospel, faith brings the sinner directly to Christ; in this system, faith only brings him to the Church and its sacraments. It need not know anything *explicitly* of Christ. In the Gospel, two things are continually united as those which make for our peace—Christ's righteousness, and faith embracing it, putting it on, taking refuge therein, and drawing therefrom the Spirit of God to carry on the work of God in the heart. These are always in the foreground. In this system they are utterly excluded; and the substitute is a righteousness in the sinner, and faith coming to baptism to have it implanted, to the Eucharist to have it renewed, and to almsgiving and various works and sufferings of man for its increase, the sinner knowing no better refuge for peace with God.

The great motive by which the Gospel acts, and from which faith takes its chief and holiest nourishment to obedience, is the love of God as manifested in the atoning sacrifice of Christ. The Atonement is always in the eye of Gospel faith. But here, to set the Atonement in any such prominence is pronounced "*unscriptural, unorthodox, unreal,*" in which the principle of this system is declared to be "*directly opposed, throughout, in tone and spirit, in tendencies and effects, to principles and practices.*" We are taught that the doctrine of the Atonement should not be brought into "*prominent and explicit mention.*" We are to preach it (we read) as John the Baptist preached it, by preaching repentance, alluding to the Atonement only, as they suppose he did, "*secretly, obscurely,* and, probably, only to a few chosen and favoured disciples, to whom it must have been *a dark saying.*" We are to prepare the heart "for receiving the faith in its fulness," "by meeting, not all, if need be, on natural piety, the necessity of common honesty; on repentance, judgment to come; by urging such considerations as poverty of spirit as fasting and alms, and the necessity of reverent and habitual prayer." What less could a Pythagorean philosopher have said? We are to preach men into the acceptance of the Gospel without a word of Gospel in our preaching; we are to lead men to the cross of Christ without a word explicitly about Christ and his cross. Yes, they say, "explicit belief in the Atonement is not to be expected" in a believer any more than the explicit teaching of it is to characterize the preacher. "It is "*hidden* in the sacraments." "We hardly know what we speak of when we speak of the Atonement." "The true knowledge of it is expressed in such words as these, '*the salvation of God is nigh unto them that fear him.*'" The contrast drawn between the manner of exhibiting the Atonement in this system and in that which it opposes, is this, by the latter, it is "*declared* by eloquence of speech," by the former it is *held*, not declared; "held in its substance," "under a certain manner of reserve in the sacraments." "He who has embraced the Atonement (we are told) with most affection will speak of it with most reserve." "Doubtless (they say) we are saved by faith in Christ alone; but to come to know this in all its power is the very perfection of the Christian." "But as for that assurance and sensible confidence with which it is thought necessary that it should be preached, it would seem as if there was scarcely anything against the salutary effect of which we are so much guarded in Holy Scripture as this."

What, brethren, must we do with our ministry, if this system shall make us its captives? Must we so unlearn all we know of the blessed Atonement of our Lord, that we shall feel that we hardly know what we mean when we speak of it? I trust, indeed, you all know now what it is. May God teach you more and more! Must we so preach Christ crucified, "that, instead of aiming anxiously to make the poor, penitent sinner know at least as much about his death, his atonement, his full and perfect oblation and satisfaction for the sins of the whole world as we know, we shall aim at keeping him in utter ignorance, wrapping up, as "a *great secret*," all that is blessed and comforting in the Gospel; hiding it under veils, instead of declaring it from the housetops; putting the light of it under the altar-cloth, instead of setting it on the golden candlestick of the sanctuary; coming down from the high and blessed station of ambassadors of Christ, charged with "the Word of reconciliation" to preach to every creature, and making the chief value of our office consist in the ministering of sacraments, as curtains to keep out or sight the doctrines of Christ? Is it to be our great consolation, when we come to review our ministry from a deathbed, that, instead of being able to call our people to witness that we have "not shunned to declare unto them all the Gospel of God," we may bid them testify that we have told them nothing about their Saviour more explicitly than they could learn by tracing at the earliest veils in sanctuaries that we have never alluded to the Atonement but "secretly and obscurely" to "a few chosen and favoured disciples" among them, and even then only so as to leave it but "*a dark saying*" in their hands? Begone, with shame, such impudent grasping at parochial domination over the minds of men, by means of their ignorance, under pretence of Gospel wisdom and truth! The system that carries all this within it—the system that does not necessarily and instinctively revolt at all this as utterly false and vile, deserves itself to be totally repudiated. No milder language becomes it. We have no right to speak more mildly of what must be so abominable in the sight of Him whose last charge was, "*Go preach the Gospel to every creature.*"

In the Gospel, the great instrument of sanctification, of awakening and converting the sinner, of leading him to Christ, and pioneering the whole work of God's grace within him, is the Word of God—the Word preached by his "ministry of reconciliation." The Saviour's great prayer on earth for the sanctification of his people was, "*Sanctify them through thy truth.*" But here, the free circulation and general reading of the Scriptures are discountenanced. Nothing is said in favour of the private reading of the Word of God as a means of grace. It is not *sacramental*: it is private, not priestly. The system, therefore, has nothing to do with it. But an image or sign of the cross is a great means of grace, for it is (they say) "*a sacramental sign,*" "a holy, *efficacious* emblem." Its use is "*half sacramental.*" That Bibles should be multiplied far and wide is no matter of zeal with them; but that crosses should be everywhere, this is their zeal. "Let us multiply the holy, efficacious emblem (their enthusiasm exclaims) far and wide. *There is no saying how many sins its awful form may avert.*" By that sign, we are told, the early Christians "put devils to flight, and drew to themselves the fullest blessings of Him who died on the cross."

As for the *preaching* of the Word, they grant "it may be necessary *in a weak and languishing state*, but, to say the least, Scripture has never much recommended it as a mode of doing good." "The great tendency to sermons, since the Reformation, indicates a low and deceived state." "Such passionate appeals to the feelings, as they often are, would not be so objectionable in themselves, if they were given outside the Church, and not allowed to occupy the place of religious worship." Then, for countenance in this low estimate of preaching, they turn to heathen moralists, especially Pythagoras and Socrates: "the former (they tell us) being remarkable for his mysterious discipline and the silence he imposed; the latter, for a mode of questioning which may be secured as entirely an instance of the kind of reserve in teaching" which is advocated in the Tracts.

In short, brethren, the direct presentation to the mind, and consciences, and heart, of the simple truth of God, as revealed in, and peculiar to the Gospel, by means either of preliminary reading in public proceedings of the Word, the direct, immediate contract of revealed truth, concerning the faith of Christ, with the sinner's understanding and affections, for his conviction, conversion, sanctification, is not to the least a feature of this system. On the contrary, the knowledge of Gospel doctrine, concerning Christ in his person and offices, is represented as being at the end, rather than at the beginning, of a Christian life. The *explicit* knowledge of such matters has no connexion with the setting up of the kingdom of God in our hearts. It is enough to know them *implicitly*, that is, to know the Church, and to believe that the Church knows and holds whatever is true. A sinner becomes a Christian under the preaching of "*natural* piety," "of common honesty, repentance, judgment to come, fasting, alms, and prayer." This sort of preaching will make him desire salvation, and, therefore, desire baptism, as that power of grace by which "God saves us." This *desire of baptism* is said to be the very essence of justifying faith. He comes and is baptized. Now he is a Christian, and without any knowledge of Christ. Truth is not taught him, but kept for him in the Church, behind the altar. It is his, because he is part of the Church. She gives him the benefit of its possession, without the necessity of his knowing what it is. It is enough that the Church knows. The more obedient he shall be to the Church, the more she will reward him with the knowledge of her secrets. By-and-by he may come "fully to know that we are saved by faith in Christ only" (in the sense of the Tracts,) but his attaining eternal life has no connexion with any such knowledge. All things belonging to his salvation are to be sought and found in, to be begun and finished by, the Church; through her priesthood, as her *head* by which, and through her sacraments, as the *channels* through which, out of her own *unfolding*, *inherent* treasure of grace, deposited in her as "a storehouse," at the beginning of the Gospel, she communicates regenerating and justifying grace to the sinner. She is, to the sinner, *Christ*. The language is not too strong for the head writers of this system. She is all the Christ to which they teach the sinner to look *directly* for grace.

We are expressly told that the Church is "an abiding personification of the great sacramental principle of the consecration of matter" for the conveyance of grace; that "Christ is continually *incarnate* in his Church;" that "the priesthood may be called *the organs of the Spirit*, who dwells within the Church, whereby He grasps the several members, and unites them to the one body;" they are "the Church's functionaries, in dispensing to the people *her* varied blessings; by whose special agency the Church collective intercedes for, and applies *her* blessings to, her members, *one by one*." They are "organs of that Body which is the fulness of Him who filleth all in all." Christ is represented as having purchased the grace of eternal life for all alike, and as having left to the Church the office of going from one to another of his people, and *making the special dispensation* thereof out of *her* own abiding deposite, according as each has need. "Grace descends from her throne in the congregation, and comes to us, *one by one*, and knows us by name, and investigates our moral needs, and prescribes for our private ills;" and this she does, we are told by the priest, in *auricular confession!*

The whole system, you see, brethren, is one of Church, instead of Christ; priest, instead of Gospel; commandment of truth, instead of "manifestation of truth;" ignorant superstition, instead of enlightened faith; bondage, where we are promised liberty—all tending directly to load us with whatever is odious in the worst meaning of priestcraft, in place of the free, affectionate, enlarging, elevating, and cheerful liberty of a child of God.

From all this you see how different is the expression so current among us of the *Gospel in the Church*, when used by such writers, from its acceptation when used by ours. With us it means only the Gospel, *preached*, indeed, with all fulness and freeness, but preached in connexion with, and under the several provisions of Christ's Church, and not in exclusion of them. With them it means precisely the contrary—the Gospel not *preached*, but *hid*, in the Church; reserved under the robe of the priesthood, and the veils of sacraments and sacramental signs; the Gospel, kept in the Church, as the Ark of the Covenant was kept under the curtains of the Tabernacle, and seen by the people only as they saw the coverings that concealed it.

From Bishop O'Brien's Charge.

THE DOCTRINE OF RESERVE.

This mode of discharging the duties of a preacher, by attempting to carry on Christian training, without laying the foundation in Christian faith, has been recently advocated very strenuously, and very perseveringly. It was distinctly put forward and supported in one of the Tracts for the Times; and after an interval of nearly three years, the attempt was renewed in another of that series of publications, which have acquired such unhappy celebrity.

The title of both Tracts is, "On Reserve in Communicating Religious Knowledge." But it is only with the Reserve in communicating the Doctrine of the Atonement, which the writer recommends, that we are now concerned. What that is, I shall enable you to judge, by giving you the statements of his views, in his own words as they are found in the Tracts.—It is said, "The prevailing notion of bringing forward the Atonement *explicitly* and *prominently* on all occasions . . . . is evidently quite opposed to what we consider the teaching of Scripture." Indeed, it is said, that "In all things it would appear, that this doctrine, so far from its being what is supposed, is, in fact, the very 'secret of the Lord,'" which Solomon says is with the righteous, and "the covenant" not to be lightly spoken of by man, but which "He will show to them that fear him." And it is proposed to account for "The cause of the extraordinary prevalence of this modern opinion of the necessity of preaching the Atonement more explicitly," as it is prevalence were something so strange as to demand a special explanation. Further, it is said: "And not only is the exclusive and naked exposure of so very sacred a truth unscriptural and dangerous, but, as Bishop Wilson says, the comforts of religion ought to be applied with great caution. And moreover to require, as is sometimes done from both grown persons and children, an explicit declaration of a belief in the Atonement, and the full assurance of its power, appears equally untenable."

Again: "With regard to the notion, that it is necessary to bring forward the doctrine of the Atonement on all occasions pronouncedly and exclusively, it is really difficult to say anything in answer to an opinion, however popular, when one is quite at a loss to know on what grounds the opinion is maintained."

Again: "It [its difference from the Scripture mode of teaching] may be observed in this, that this scheme puts knowledge first, and obedience afterwards: let this doctrine, they say, be received, and good works will necessarily follow. Holy Scripture throughout adopts the opposite course." And in a note upon this it is said, "One instance in Scripture has been applied otherwise: make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt.' . . . . Is it not a very overstrained interpretation, to apply this to the doctrine of the Atonement, on the supposition that the infinite and incomprehensible love of God manifested therein, will, on being published, powerfully affect men's minds, and, on being heard, regenerate their souls? Is there any sanction whatever for this in Holy Scripture?

And again: "To suppose, therefore, that a doctrine so unspeakable and mysterious as that of the Atonement is to be held out to the impenitent sinner to be embraced in some manner to move the affections, is so unlike the Lord's conduct, that it makes one fear for the ultimate consequences of such a system."

I have given so many passages, because I feel it to be very important to fix beyond any reasonable doubt the true object of the Tract, as regards this doctrine. And the more carefully because it is sometimes denied, that the author, really intends to discountenance the preaching of the Atonement: or to do anything more than oppose and condemn that exclusive preaching of the doctrine (*i. e.* the preaching of it and nothing else) which I have myself condemned, as at variance with the dictates of right reason and the example of Holy Scripture. And it is very true, that the Tract does denounce the *exclusive* preaching of the doctrine. But it is equally true, that it opposes the *explicit* preaching of it. Some of the sentences in the passages which I have quoted, and elsewhere, are so framed, and, (perhaps through a real confusion between them in the mind of the author,) the exclusive and explicit preaching of the doctrine are mixed together and interchanged in such a way, as might possibly create some doubt in the minds of plain readers, whether more is meant than to condemn the former mode of teaching. But this doubt only applies to some of the passages. In some it must be evident to the very plainest readers, that *any explicit preaching of the doctrine to sinners* is condemned; and indeed in the two last, the hope of moving their affections by such means, is branded as at once dangerous and chimerical.

And in saying this, I am not overlooking what the author himself has said, apparently with the view of disclaiming such a design. His first tract, under this apprehension of its object, drew from various quarters, very strong expressions of disapprobation and alarm. And in adverting to the second tract, to such manifestations of feeling, he gives what seems intended as a disavowal of the purpose ascribed to him. He asks,—"Do we then maintain that it [the doctrine of the Atonement,] is to be intentionally and designedly withdrawn from all public mention?" To which he replies, that he and his friends never suggested or practised any such thing. And perhaps such is the case. But this is not what he was charged with. It was not alleged against the tract that it condemned *all public mention of the doctrine*, but that it discountenanced the preaching of it to impenitent sinners to bring them to repentance, and to penitent sinners to confirm them in holiness, that it condemned any preaching which makes this truth the foundation of offers of mercy to sinners,—of invitations to repentance to sinners,—the source of Christian morals to believers,—which makes it the instrument of converting and reforming, of drawing men to Christ, and *after* Christ. This is what the writer is charged with. And this is perhaps not inconsistent with the literal truth of his disclaimer. But at all events, no one can read some of the passages which I have read to you, with any degree of fairness and attention, and doubt that the charge is well founded. And if the writer's statements left his purpose in any respect doubtful, the course of the reasoning by which they are sustained must make it perfectly clear.

These arguments which are scattered over the tracts without much regard to order, are drawn from a variety of sources. Pathosophy and natural instinct, Scripture and tradition, are all made to combine in enforcing the duty of reserve for which the writer pleads. And he is able to show, apparently to his own perfect satisfaction, that we are contradicting the best established principles of mental philosophy, resisting the right impulses of the nature which God has bestowed upon us, going against the genius and spirit of all Divine teaching, whether in providence or revelation, and more especially rejecting the lesson which is taught us by the example of the blessed Lord himself, and finally opposing the principles of the Catholic Church, when we publish this great mystery to men of unholy lives.

I should be very glad to be able to examine all of these argements in detail. It is only by such a regular review, that I could hope to convey to you any adequate apprehension of the mass of sophistry and misrepresentation and confusion which have been

brought, to sustain the startling positions which I have just read to you. But I could not make such an attempt, without losing sight altogether of the limits within which an address of this kind ought to be confined. Instead therefore of engaging you in an examination of the entire, I shall confine myself to a single division, choosing the arguments which have been drawn from the example of the teaching of our blessed Lord in the course of his earthly ministry. I select those arguments, because, while they are in their own nature the most important, they seem to have been those most relied on in the tract, and they certainly have contributed more to the impression which it has made, than any other which it contains; and moreover they furnish a fair specimen of the general character of the reasoning employed in the divisions which I am obliged to omit.

But in leaving the others to your own examination, I wish to forewarn you of an uncertainty in the use of the principal terms which pervades the entire treatise, at least, the important part with which we are concerned, and against which therefore you have need to be continually on your guard. *Reserve* is not merely used for *holding back* certain truths, and *keeping silence* about them, but also for *caution*, and for *discretion*, and for *reverence*, in treating them. And all that the author can find in support of the duty of reserve, in any of the latter senses, is taken by him, apparently without any doubt, as of no less force to prove it to be a duty in the former sense. This of course makes it easy to establish the rule which he desires to enforce. But it reaches further; for it apparently makes it fruitless, so far as he is concerned, to reason against it. For when pressed with arguments against his rule of reserve, in one of the senses of the word, he is able to retreat into one of the other senses, in which he is safe from all disturbance.

His first tract, as I said, drew forth much opposition; and by a number of writers, the unsound and unscriptural character of the rule of Reserve, as regarded the Atonement, which he sought to establish, was very clearly exhibited. And then the virtue of this ambiguity appeared. For in his second tract, in adverting to these publications, he regards himself simply as contending for *reverence* in handling divine truths. And, as none of the various writers against his treatise had shown any disposition to question that this is a duty; after all that they had done, he is able to look upon all of them as opponents, who would fain assail his "principle," but who find themselves really unable to say anything against it.

But my business is not with the author, but with you. And I hope it may be of some assistance to you in threading the mazes of this very long, very rambling, and very misty treatise, to be forewarned of this special source of confusion, which affects every part of it with which we are concerned,—the statements, the inferences, and the arguments; so that while the practical part is shifting between a recommendation to treat certain great truths with reverence, and a prohibition to put them forward at all, in our public teaching; every argument in favour of the former course is regarded as commending the latter; while every one who opposes the latter—who raises his voice against holding back these great doctrines,—is treated either as arguing against reverence in dealing with them, or as arguing beside the question if he is not.

With this general safeguard, I must leave, as I said, the other arguments to your own examination, and confine myself to that most important class, which the author derives from the RESERVE which characterized the public teaching of the blessed Lord.

This Reserve is said to have pervaded His whole ministry,—to have appeared in the performance of His miracles,—in the mode in which He taught by parables,—and particularly, as bearing most directly on the matter in hand, in His holding back in His public teaching the great truths of His own Divinity and Atonement.

The statements, however, concerning it are at once so exaggerated and so indistinct, that before I proceed farther, I find it necessary to remind you of two points, in order that the true nature and extent of the Reserve exercised by the blessed Lord, may not be misunderstood.

1. Whatever be the reserve which He maintained concerning the necessity and efficacy of His sufferings, in order to procure forgiveness for sinners, yet He does distinctly and without any reserve, from the first to the last of His ministry, declare the necessity and efficacy of faith in Him, in procuring the forgiveness of their sins, and their full acceptance with God. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That *whosoever believeth in him* should not perish, but have everlasting life. For God so loved the world, that he gave his only begotten Son, that *whosoever believeth in him* should not perish, but have everlasting life." "*He that believeth on him is not condemned*, but he that believeth not is condemned already, because he believeth not in the name of the only begotten Son of God." "Verily, verily, I say unto you, *he that believeth* on me hath everlasting life." "And this is the will of him that sent me, that *every one* which seeth the Son, *and believeth on him*, may have everlasting life, and I will raise him up at the last day." "If ye believe not in me, ye shall die in your sins." "He that believeth on me, though he were dead, yet he shall live: and whosoever liveth, and believeth in me, shall never die." "This is the work of God, that ye believe in him whom he hath sent." But I need not go on to multiply quotations. The words which I have given were spoken by him at the very beginning and at the very end of his ministry, as well as at intermediate periods. And you must see that they are abundantly sufficient to show that, upon this point, that is, *upon the necessity and efficacy of faith in Him, to secure a sinner's forgiveness with the Most High*, there was no reserve in the Lord's teaching.

2. In whatever other respects His teaching may be described as a system of reserve, it is nowhere, nor at any time, a system of reserve as regards *the readiness of God to receive, and to pardon the repentant sinner*. And I wish to draw your attention the more particularly to this point, because there is nothing in the preaching of the Atonement at the present day, which raises more hostility and alarm in those who oppose it, than that it presents God as a *God ready to forgive*.

How unreservedly the Lord offers him in this character you know. He presents Him to us a Lord to whom his servant owed ten thousand talents, and who in wrath commands him to be sold, with his wife and children, and all that he had, that he might pay this great debt; but who, when that servant casts himself at his feet, and supplicates his forbearance, *is moved with compassion, and looses him and forgives him the debt*. Again, He sets Him before us as a creditor who had two debtors; one owing him an hundred pence, and the other fifty, and who, *when they had nothing to pay, frankly forgave them both*. And you know too how He shows Him to us in the person of the wronged and forsaken father, who sees, *while he is yet a great way off*, the returning prodigal, and runs and falls on his neck, and kisses him. And when the penitent wanderer asks but the place of a servant, in the home where he had abandoned and forfeited the place of a child; the father calls for a robe, and a ring, and all that could mark his perfect restoration to the full privileges of a freeman, and commands that the house should resound with feasting and joy at the return of his lost son; and the Lord tells us that this joy but shadows forth the rejoicing which fills the courts of heaven, at the return of one repentant sinner to God.

Here is no reserve with respect to an important part of the doctrine of the Atonement; the very part, as I said, which creates most jealousy and alarm, and on account of which chiefly, I presume, the preaching of that doctrine is discountenanced.

For the Episcopal Recorder.

QUESTIONS ON THE XXXIX. ARTICLES.

ART. V.—*Of the Holy Ghost.*

1. Who is the Holy Ghost?
2. Prove his divinity.
3. Prove his personality.
4. From whom does he proceed?
5. Of what substance is he?
6. What majesty and glory has he?
7. What is his office in the work of salvation?
8. Ought not this office to hold a very prominent place in Christian instruction?
9. Prove that he is very and eternal God.
10. What particular use should be made of this article of our faith?

To the Editors of the Episcopal Recorder.

Gentlemen,—Having recently perused the late address of the Bishop of New York, I feel desirous to have the views of some possessing more ability and leisure than myself, on one important topic of that document. I mean his view of Episcopal power. He considered, if I understand him aright, that all ecclesiastical power is given to the Bishops, who may, however, as they see fit, distribute a certain portion of it to the Clergy and Laity. He draws a comparison between the society of Christians called the Church, and all civil associations, such I suppose as kingdoms, republics, or other societies for the temporal well-being of man. In the formation of the latter, men only are concerned, who enter into an association with equal rights, but agree with each other to surrender certain portions for the common benefit, in the way of compromise. But the society called the Church, is appointed of God, who has given all authority to the first order—the Bishops, as successors of the Apostles, who have, however, from time to time, seen fit to take counsel of others, and entrust them with some rights and powers for the discharge of its duties, they have to perform.

Now what I would especially have investigated is the correctness of this comparison. Is it a fact that God has not interposed in other associations of man, as well as in the establishment of the Church, and assigned certain duties and given certain directions recognizing and involving certain rights? Has God taken no part in establishing the relations of parents and children, husbands and wives, masters and servants, rulers and subjects, for all these are social institutions of different dimensions? Has he not given precepts and laws to each of them, which necessarily supposes certain rights? Is it not written that the powers that be are ordained of God, and are we not required to be subject to those in authority whether in Church or state. Did not God first appoint judges and then kings to Israel, and require obedience to them, at the same time giving them directions as to their treatment of the people? I could wish, Messrs. Editors, that yourselves or some of your correspondents, would take up this subject and pursue it candidly, with a view to the discovery of truth. Hitherto, very High Churchmen in our mother country, maintained the divine right of kings in connection with that of Bishops, but these seem now to be considered as in opposition to each other, or at least that the only divine right, is that of Bishops. Perhaps I am mistaken in my understanding of the Bishop's meaning in the Charge alluded to.

There is another objection which presents itself to my mind, in relation to the claim of all authority being concentrated in the Bishop, which arises from what God seems to have done in regard to the Jewish Priesthood, to which Episcopalians are accustomed to appeal as the type of the Christian Priesthood. God gave to the Jews an High Priest, Priest, and Levite, but it does not appear that he gave all power and rights into the hands of the High Priest, to be parcelled out as he might choose or not, among the Priests, Levites and people, but rather gave laws and directions to all, evidently supposing certain rights vested in all. Again, when our Lord was upon earth he first selected apostles, it is true, but did he not also appoint seventy elders, sending them forth, and does not the Apostle tell us that he established divers orders in his Church, first apostles, then prophets, evangelists, pastors,—all for the building up of the body of Christ—the Church. Now it is difficult to me, to conceive how all these could have been appointed to solemn and important duties without certain powers and rights, in order to the performance of such duties. It is too like the imposition of heavy tasks such as the Egyptian task-masters laid on the people. I really cannot see when this entire grant of all authority was made to the first order in the ministry? It seems to me to interfere with the doctrine of our Church, that three orders were appointed. What signifies their appointment without any authority and rights. If it is merely at the option of the Bishop to entrust them with a portion, it is in his power to do away with every thing but their names. And in relation to both clergy and laity, if all the authority they have, is allowed them by the Bishop as he sees it fit, may he not remove that trust at pleasure, and dismiss the Convention and Standing Committees and act alone?

These are becoming interesting questions in our Church, at this time, and answers to them ought to be carefully studied. Our laity are pressed on every hand, not merely by enemies in other denominations, but by some who wish well to us, and by the world at large, with questions about the principles of our Church—the powers of our Bishops—the discipline provided for offending Bishops and clergy. The laity come to our clergy for an answer to these questions, and they are at this time somewhat at a loss for a satisfactory reply. The objection to what is called prelatical authority, is much strengthened by the doctrine of exclusive power being granted to the Bishops in the first instance, which seems to be set forth in the Charge alluded to, and still more by the practical illustration afforded in the closing scene of the New York Convention when the Bishop positively refused even to entertain for a moment a request of a number of his clergy and laity in convention, without ever proposing it to the decision of the Convention. Many of our clergy and people, Messrs. Editors, are much distressed and perplexed by these things, and our enemies are very busy to turn them to our injury. It is important that the question should be decided as soon, and as discerning as possible, for the old cry of Popery, which was dying away, is renewed again with greater violence than ever, and it is said if all power is in the hands of each bishop, we then have only many Popes instead of one.

A FRIEND TO THE RIGHTS OF ALL.

For the Episcopal Recorder.

PARENTS, ATTEND.

Do you wish grace for your children? Get it for yourselves; for thus shall it flow to them. A mother, for example, has the grace of good nature, and kind feelings. Her first tones in the morning are hardly less than a sacrament* to her children. Ministering pleasure to the ear, they reach even the heart; and open it in a measure for any good teaching she may attempt. So, let her first instructions in the morning of her children's days be in the accents of faith and Christian love, and divine grace will most surely accompany them.

These are secrets in the matter, which very few have ever known. In early life, especially, the heart is easily reached through the nervous system. Could children hear nothing from parents or servants, but pleasant tones for an hour after they rise, it would do much to secure their good nature for the day. Were they always to hear the instructions of the Bible, in the accents of Christian and paternal love, they would seldom fail to give due heed. Be it that the heart is never sanctified except by the Holy Spirit, how does the spirit work? Would you take a crooked, gnarled pole tipped with a thorn bush, for a conductor of lightning? make the water for your table flow through a ditch filled with nauseous and poisonous weeds? Just as well may you ask the grace of God to impart itself to your child, through one who is only fit himself to be cast away. If your own heart is hard, your own feelings bitter, or in any way unchristian, and your instructions therefore not heavenly in their demeanour, little good can they ever effect. The soul has its parents no less than the body. As a general rule, the spirit that dwells in you, will gradually come to dwell in your children, it will be imparted to them from day to day, as life is at first by the peculiar agencies of divine appointment. We are mistaken when we imagine that the soul comes directly from the hand of God, and that parents have nothing to do with its character as manifest, at the earliest period of decided intelligence. The spirit exhibited by parents toward an infant of a month will be in a measure imparted, through tones and gestures, which are, then, apparently, not less understood than are words and ceremonies afterward.

I believe it is mainly the fault of parents, though partly of ministers and partly of the church in general, that our children do not grow up Christians. If from their baptism they should see nothing but Christianity, hear nothing contrary to its teachings, and have always the benefit of faithful prayers from all that are responsible for them, they would infallibly walk in the way of life. The idea of their growing up without grace, to be converted, as if from heathenism, by some sudden operation of God, is preposterous. Were the church theory carried out, faithfully, in all its parts, or nearly so, it would revolutionize the world in two or three centuries, perhaps much sooner.

I repeat, PARENTS, would you impart grace to your children, or obtain it for them, *get and manifest it yourselves.* C. S. A.

For the Episcopal Recorder.

THE NEW YORK ORDINATION.

I need make no apology for bringing up this subject again. Its importance to our church and to religion render it necessary that it be fully discussed. It is only in this way it can be thoroughly understood, and rightly settled. Certainly no event has ever occurred among us so seriously threatening our peace and unity as a church.

The remarks of your correspondent S. H. T., in your paper of Sept. 30, I read with much interest and satisfaction. I agree with this respected writer that hitherto "the controversy seems to have remained very much among the incidents of the occasion, and to have thus far left very important principles—far too much unnoticed." I agree also with him in many of the suggestions he has thrown out: they are valuable, and will, I doubt not, excite much serious thought; and, I hope, ultimately lead to a safer state of things among us. The candour and kind feeling with which S. H. T. has discussed the subject are highly praiseworthy, especially when contrasted with the extreme unfairness and unchristian temper exhibited by some in the same case.

And yet I must dissent from the leading positions of your correspondent. Nay, I cannot but regard them as altogether unfounded and dangerous. My reasons I will present in as brief a space as possible, following the order in which he has preceded me.

I. It is suggested by S. H. T. whether the protest was legal. He does not think it was; in this opinion I cannot agree with him.

The invitation, or rather solemn call in the ordination office, to object, is given in the most general terms possible in respect to *grounds* and *persons*. "Brethren, if there be *any of you*, who knoweth *any impediment*, or *notable crime*, in *any of these persons* presented, let him come forth in the name of God, and show," &c. How could the demand upon the congregation be more comprehensive? Whom or what does it exclude? Any one present, bishop, presbyter, or deacon, man or woman, churchman or no churchman—any one present who knows aught of the candidate which should hinder his ordination, is bound at once to state it. How could he or she do otherwise with a clear conscience after so solemn and all-comprehensive a call?

S. H. T. allows indeed that "any moral crime" may be objected. But is it only with the morals of the candidate that the congregation has any thing to do? Is not his soundness in the faith, is not his personal piety at least as important as his morals? May he not be unexceptionable in respect to the latter, and yet dangerously wanting in the former? Are they not alike susceptible of proof? Cannot, ought not the people to judge of the former as well as of the latter? Or must they, notwithstanding the solemn call made upon them, silently acquiesce in the judgment of his examiners as infallible, though opposed perhaps to their own clear knowledge?

Suppose a minister, or an intelligent layman, to come into the Church, ignorant of the ordination about to take place, and that when the candidate is presented, the minister or layman know him to have denied the divinity of the Saviour, or justification by faith, or any other fundamental truth, or to want scriptural evidence of personal religion,—could such a witness, without great guilt, keep back these objections with this plain, solemn call sounding in his ears, "Brethren, if any of you," &c.

Suppose, again, that a minister or pious, intelligent layman, were present at an examination of a candidate for orders, and discovered to his sorrow that not only the candidate, but the bishop himself, and a majority of the examiners were in dangerous error; and suppose that, notwithstanding his endeavours to the contrary, it was determined to ordain—what would be the duty of such witness under this law of the Church, publicly calling for a public testimony? Certainly he ought to enter the very door which the Church has opened for him, and faithfully make the protest which she publicly evokes. Neglecting to do this I see not how he could justify himself before God or man.

But your respected correspondent infers that if objections to the doctrinal soundness of the candidate be allowed, many things irrelevant or improper might be brought forward, and thus disorder, indecorum, and other serious evils be introduced. Let us try the validity of this argument. If objections to the candidate's doctrinal character, and, *par ratione*, if objections to his religious or moral character be allowed, many things irrelevant, or improper, might be brought forward, and thus disorder, indecorum, and other serious evils be introduced. Granted. What then? Shall we infer, therefore, no objections whatever on the score of doctrines, morals, or piety, ought to be allowed? If this is sound logic, it lands us in nullification. The law of the Church, and her solemn call, would be but a solemn farce. There may indeed be disorder, and other evils in every such case; but there ought not to be in any. And yet however great such disorder, or other evils might be, it would be a far less evil than unfaithfulness to the demands of the law, and the consequent introduction of a bad man into the ministry—a *bad man*, we say, whether religiously, theologically, or morally bad.

II. Your correspondent suggests whether "submission (i. e. by the bishop) to a protest against ordination like the one in the case before us, would not be an actual violation of the rights of the candidate?" We reply unhesitatingly, No.

What are the rights of a candidate as such? We answer, just those which are allowed him by the laws of the Church, neither more nor less. But what are these? That he shall be ordained after having fairly stood his trials. Now, certainly, one, and not the least of these trials, is the *public ordeal* which he must pass when presented before the congregation, and the solemn call is made, "Brethren, if there be any of you, &c."

Every candidate, and every parent or guardian of a candidate must know, or ought to know, that this *public trial* is to be gone through; and hence there can be no fair ground of complaint of a violation of his rights if he be found wanting in the last, the *great day*.

III. The third position of S. H. T., if I rightly understand him is this, the Bishop *must* ordain the candidate if he has complied with all the canonical requisitions *previous* to his presentation before the people, or if he refuse to ordain, no *moral* objections having been offered, he subjects himself to the charge of exercising "an arbitrary and irresponsible power." Hence he argues that the Bishop of New York was not blameworthy for proceeding to ordain, notwithstanding the clear, strong, and solemn protests of two excellent presbyters in the congregation. Indeed, so far from this, he regards the Bishop as merely acting the part of "defender and protector of the canonical rights of the candidate, the guardian of constitutional liberty, &c." From this position, likewise, I am compelled to dissent. I dissent, because I love liberty so well myself, that I am not willing to see my neighbour oppressed, whether he be bishop, presbyter, or deacon, or the humblest lay-member of the Church. But I need not argue the whole length, and breadth and weight of the despotism which would be introduced, if this position of your correspondent be correct. Not one of us could long escape its crushing influence. It would speedily grind the whole Church to powder. Let us look simply at its operation upon the Bishop.

Ordination is certainly the most solemn office of the Church. She has carefully, but not too carefully, guarded admission to it. Years of probation must in almost every case elapse, and many, both clergymen and laymen, must be concerned in it before it can be consummated. And all ought to be fully satisfied in conscience before they act. But shall each vestryman be satisfied in his conscience before he puts his name to the credentials of the candidate? And shall the pastor or other minister be satisfied in his conscience before he signs the required certificate? And shall a majority of the Standing Committee, clerical and lay, be conscientiously convinced of the suitableness of the candidate before they grant him the necessary testimonial? But shall the Bishop have no conscience in the matter? *Must* he ordain, however contrary to his own convictions?* What would we think of the man who could do this? Surely such a creature of rubrics and canons—such an ordaining *machine*—would be unfit not only to be a chief minister, but even a communicant of the Church.

Conscience is a sacred thing. No human power may lord over it. It acknowledges no sovereign but God. The *mind*, whether civil or ecclesiastical, it abhors, and ought to abhor. It is an inalienable right of man—the most precious part of his liberty, to act only upon the convictions of his own conscience. And a compelled man, whether minister or layman, to obey the convictions of others, is to trample upon his most sacred rights. Our Church has in this very case, carefully guarded against infringement upon the prerogatives of individual conscience. She says—not the Bishop *must*, but "MAY admit him as deacon, &c.," or "to the order of priesthood, &c." (See the rubrics at the beginning and end of the ordering of Deacons.)

A Bishop cannot, then, plead a *must* in such a case as an excuse either for acting against his own conscience, or that of others. The "MAY" of the Church places in his hands the power to protect his own rights, and making it his solemn duty to guard those of others. Was this duty faithfully discharged in the New York case? Were the rights of the objecting presbyters, were those of the congregation respected, or were they arbitrarily trampled upon? Above all were not the rights of the Church grievously outraged? Yes, despotism, a dark, rampant despotism, then put his iron heel on the neck of the Church. She, the Church, has the most sacred, inalienable right—(and her conscience is now calling out in vindication of this awfully abused right)—to have none ordained to minister at her altars but those sound in the faith.

But perhaps it may be said—he (Bishop) may differ in judgment from those who recommended the candidate, and thus his ordination be prevented by one man. So may others also disagree with the Bishop. What is to be done in such a case? May not a really worthy individual be thus kept out of the ministry? We answer—such a difference may exist, and frequently does. Still there is no necessity, for the sake of avoiding this evil contingency, to run into the worst possible evil, the most odious of all despotisms—despotism over conscience. We are not obliged to put force upon the Bishop's conscience, or upon that of any one concerned in admitting to orders, that we may escape despotism ourselves. We need not say to the Bishop, or any whose concurrence is necessary—you *must* ordain, or consent to the act, however contrary to your own convictions. Let the matter be delayed till the facts of the case be thoroughly examined and calmly discussed. In most instances this has hitherto been sufficient, and we may hope always will be. All parties are thus usually brought to an agreement in respect to the worthiness or unworthiness of the candidate. But even if this should not be the case, a way of relief is still open in our Church—not indeed over violated conscience. The candidate is at liberty to apply to the authorities of another diocese.

In the matter of ordination, each diocese is independent of every other, and is subject only to the general regulations of the Church. Each has the right to judge for itself; and to differ in their views of a case and action upon it, no more implies insult or disparagement to the authority of another diocese who have previously adjudicated it, than the varying decisions upon the same point in secular courts. When such a candidate applies for ordination in another diocese it is the right of those who refused him orders to object if they choose. And just as much weight must be allowed to these objections as those now having jurisdiction in the case, may in their conscience think they deserve. We are not here saying merely what may be done, or ought to be done, but what has been done. This was precisely the ground assumed, and acted upon by the late Bishop Griswold, and the Church sustained him in the position. We see not, then, as the rubrics now reads, how a Bishop could conscientiously proceed to ordain after a respectable individual in the congregation has objected on the ground that he could establish a charge of error in fundamental doctrine, or of irreligious character against the candidate. The Bishop, who, under such circumstances would not pause, and afford reasonable opportunity to the objector to establish his charge, would incur great guilt, however the case might ultimately turn out. The delay would be merely an inconvenience to a few individuals at the most; but to proceed might introduce into the ministry an unsound, or irreligious man, and thus inflict one of the sorest curses upon the Church.

By pursuing the course above described, as being left open by the Church, we have every reasonable assurance that no really worthy candidate would be opposed, while the rights of conscience of all parties would be protected, and the welfare of the Church secured. We see no other mode of procedure, in our circumstances, more reasonable, safe, and scriptural.

In order to show the evils which might ensue if the Bishop be allowed to act according to the convictions of his own conscience in the matter, S. H. T. supposes that the candidate might finish his course—up to the very moment of the imposition of hands, ignorant of a secret mind and purpose of the Bishop to reject him. We reply, this supposition is possible, but possible only upon another supposition, viz: that the Bishop is an utterly unprincipled, bad man. I cannot find words strong enough to express the baseness and wickedness of one who would permit a candidate to go on up to the very moment of ordination with a *secret mind and purpose* to refuse him orders at the last. Should such a case unhappily occur, other dioceses are open, and long before our Church could have many such Bishops she would doubtless, and deservedly, perish in her own corruption.

I must be permitted, in conclusion, with, I trust, a measure of that candor and kindness which I have ascribed to S. H. T., to express the opinion that his name might have been more wisely timed. Let my brother be hereafter found, as he has been heretofore, nobly standing in the forefront of the battle,—"earnestly contending for the *faith* once delivered to the saints." P.

* More so as a means of grace, than the unthinking can suppose.

* In the New York case, indeed, the conscience of the Bishop favoured the ordination, so that he has no ground of complaint. It was others who were then oppressed. But it might have been otherwise, and we are now arguing for the rights of conscience of all concerned.

The Episcopal Recorder.

PHILADELPHIA, OCTOBER 28, 1843.

PARTY SPIRIT.—It is one of the distressing infirmities of man, that it is extremely difficult to maintain the discussion of important principles, without having them insensibly involved in the claims and characters of particular individuals. The prevalence of this fact in the world around is very apparent. Every political discussion connects its two opposite sides instantly with certain opposing interests of individuals, and organizes immediately two opposite parties of persons, whose hostility increases with the personal interests which they suppose to be involved; and the result is uniformly an entire merging of the original question of principle, into a mere struggle of persons and parties. Must it be so of necessity also in the Christian Church? Can we not here consider maturely, and discuss calmly, and settle deliberately, the great principles and questions of truth, which are brought out to view in the circumstances and relations in which we severally stand, without being instantly led off captive by some incidental personal question, or compelled to minister to the ambition or the vengeance even, of some interested individuals? This seems to be our destiny as much in one discussion as in another. Yet it is a result to be extremely deplored, and to be watchfully guarded against. Our present day is remarkable for the eager stirring, and vehement discussion of some of the most important religious questions which have ever agitated mankind. The spirit of sectarianism, exalting shadows to the neglect of the substance, choosing the perishing external of religion rather than its imperishable internal,—contending with violence and severe recrimination, for mere dividing forms, and undervaluing in comparison, the blessed uniting truths which still sustain and cement the Christian body; is growing more and more violent apparently, every day. It is perhaps a real fulfilment of the Lord's testimony of the character of the last times, when men are saying with as much zeal and confidence, as they point to their various distinct ecclesiastical organizations or habits, "lo, here is Christ, or lo, he is there." The Lord warns us, not to go after or follow such leaders as these. What Christian can avoid mourning and grief, as he sees this state of things around him, or hears it in habitual conversation, and reads it in almost every religious publication of the day? We deeply regret this party spirit as it is thus seen among the Churches of our Lord Jesus Christ,—and are ready to say, neither Paul, nor Apollos, nor Cephas, nor any human head shall be our guide,—we are of Christ. But in our own Church, this dangerous and destructive spirit rises with increasing rapidity and power. We have great and very important questions before us. The most vital doctrines of the Gospel have been evidently, openly, and unceasingly assailed by a very active, if not an increasing party in our church. We need the utmost wisdom, candour, and determination, maturely to consider these questions, and to defend the truth of Christ, from alarming errors which encompass it around. But in this condition, we remark with pain and much solicitude, the universal tendency to make these great questions, inseparable attendants upon certain persons, and then to carry on a contest, for the persons who have become thus involved. The errors of any individuals must be defended, because they follow with us. The just conduct of those opposed to them, must be misrepresented and renounced, for the opposite reason. And in the zeal to guard individual reputation, or to sustain individuals under the weight of personal indiscretions, we are likely to lose sight of the great questions themselves which are involved, and the all important principles which we have to defend. The whole army is to be hurried down to maintain a merely unimportant point, while the diversion leaves the main object of care to be exposed and undefended. What enemy would not rejoice over such a failure in discretion and skill as this? Just this, we have seen unwisely done; and the immense principles of truth neglected, to settle the question whether A. or B. did personally right or wrong. Concede that they did either. Of what comparative consequence is it? It is time we knew no man after the flesh, in the great controversy before us. We could earnestly intreat our brethren, against mingling personal questions with our all-important questions of principle and truth; and not to burden themselves with the defence or the assault of mere personal acts on any side. We believe this to be our great danger now. For ourselves, we are resolved to pursue the independent and intelligible course, which we have ever attempted to maintain, of discussing and defending principles alone; and only such principles as are vital and important. The citadel of our Church, in the truth of the Gospel which is committed to it, is in hazard. Our people must be kept informed of the truths which are assailed, and of the errors which are to be forced upon them if possible. But we shall not give our influence, to defend the acts of any man, when we think them wrong or indiscreet, merely because in other things he follows with us. Nor will we engage in any blind warfare upon any man, merely because he stands opposed to us. Principles not men, we would make our motto.

KENYON COLLEGE.—We shall have to refer to the perilous condition of this highly important Institution, with great earnestness when Bishop McIlvaine shall come among us to make an appeal in its behalf. We advert to it now, to inform our readers, that the debt is but partially met and danger *still threatens*. When the Bishop has closed his appeal in New York and Boston, he will visit this city, and if there be any generosity in Churchmen, any desire to educate the West, or unite pious culture with sacred learning; any disposition to aid the Episcopalians of Ohio, and the regions beyond, to preserve a collegiate home for their sons, where the *principles* of the Church, and the improvement of the mind in the higher branches of philosophy will be sedulously regarded, then may we confidently believe that they will devise liberal things, in the pressing emergency, and by liberal things shall they stand. Any sums sent to the Recorder office will be gratefully acknowledged.

OXFORD.—We have never thought it important to keep our readers informed of the peregrinations of such men as Dr. Pusey, and Mr. Newman, except when their journeyings have developed such sisterly affection to Rome that the ardour of their embrace was so striking as not only to delight, but surprise the faithful children of the lady in scarlet. We have always thought that they had a perfect right to spend vacation as they thought best, provided they brought no reproach upon religion, or on the Protestant Church of which they were ministers. Visits to Rome, however, are rather ominous for those whose sympathies and tendencies are known to be strong towards Romanism, while attendance at Romish places of worship and making low prostrations when there, seem more than strange if practiced by Oxford clergymen. But the end is not yet, although the leaders of this retrograde movement seem to be approaching events more decisive in their character than any they have yet experienced.

The Rev. Mr. Newman has resigned the vicarage of St Mary's, Oxford, together with other preferments. Since the publication of Tract 90, Mr. Newman, it is said, has been subject to much annoyance from the University, and the heads of the respective Colleges have exerted themselves in prevailing upon the young men under their charge *not* to attend Mr. Newman's sermons. Other *reasons*, says a London Morning paper, have induced the Rev. gentleman to resign his benefice, but the one mentioned is alleged to be the principal.

An Oxford M. A. referring to this resignation and the farewell sermon which Mr. Newman preached on the 25th Sept. says—

The motives which have led to this decisive step are at present only matter of conjecture. No doubt the secession of Mr. Lockhart, *an inmate of Mr. Newman's own house at Littlemoor*, and the *seventeenth convert from Tractarianism to Popery within less than two years*, has been a severe blow to the party. Again, in addition to the opposition of the laity, Mr. Newman must have deeply felt the censure of the bishops, not one of whom has alluded to the Ninetieth Tract without condemning it. The Bishop of Ossory, in the able Charge which is now attracting so much attention in the theological world, has characterized it as an attempt to elude the fair force of the most solemn and sacred obligations by such sophistry and evasion, such shifts and contrivances, as a man could not apply to the very lightest of the engagements of common life without forfeiting all reputation for integrity and good faith. It is not, however, to be too hastily presumed that other resignations will follow. Those who have reconciled their consciences to retaining their preferments upon the principles of Tract Ninety will not be in a hurry to part with them. Mr. Keble was considered by his own party as pledged to give up his living two years ago, but he has not yet done so; and I much doubt if he ever will. Mr. Newman, also, though he has abandoned his living, which is utterly worthless in point of emolument, retains his Fellowship, value 200*l*. per annum. His friends are endeavouring to raise the cry of persecution: with what success remains to be seen.

We learn that the Rev. Thomas Atkinson declines the Episcopate of Indiana, to which he was recently elected.

It is stated in the secular papers that Dr. Hawks is about to retire from New York, and remove to a Western Diocese.

REV. MR. SIBTHORP.—An English paper makes the following statement:—

This Rev. Gentleman is now regularly attending his parish church of St. Helen's, in the Isle of Wight, and we question much whether he will ever act again as a popish priest. His present position in that apostate community is best explained by his own words, which are to this effect, *I am not suspended, but I am offended.*

NEW PUBLICATIONS.

We have received, "Campbell's Foreign Semi-Monthly Magazine, No. 3. and 4. Vol. 4, being the No. for October." Also the "Pictorial History of the United States, No. 7, Vol. 2." Also "The Illustrated edition of the Book of Common Prayer." "The Christian World," for Sept. "The Christian Family Magazine." All of which possess their usual interest. Our limits this week will not permit a further notice of these valuable publications.

CIVIL GOVERNMENT A DIVINE INSTITUTION.

This is the title of a sermon preached on the Sunday previous to the annual election, in the State of New Jersey, by a Presbyter of that diocese.

THE DUTY OF ADVANCING IN CHRISTIAN KNOWLEDGE.

This is the title of a sermon sent to us, preached in St. Stephen's Church, Harrisburg, Pa., by the Rector, the Rev. Henry Major.

MUTUAL FORBEARANCE RECOMMENDED IN THINGS INDIFFERENT.

This is a sermon preached at the consecration of the Church of St. John's, in the parish of Hawarden, on the 22d of July, 1843. By Walter Farquhar Hook, D. D., Vicar of Leeds, republished by James A. Sparks, New York.

Our limits will not permit us at present to give a more extended notice of the above sermons.

Nature and Revelation.

This is the title of a large octavo vol. of 258 pages, claiming for its author H. H. Van Amringe, author of "The Seals Opened, or a Voice to the Jews."

We regard it as the most essentially heretical book that we have looked at for several weeks. It attacks all those who believe that only the human nature of our Lord suffered, and denounces them as no better than Unitarians. It contends for the suffering of the Godhead in making atonement. It also defends the doctrine of *universal salvation*. We subjoin some remarks of a friend who has carefully perused the volume.

"That the views carried out by the author of Nature and Revelation, are unsound and unscriptural, I have no hesitation in saying. In the preface to the work he brings out some startling propositions. (I have marked some passages.) Knowledge of God and obedience to his commands, in his view, is salvation. In some parts of the work, he speaks of faith in God, but in a sense I do not comprehend. Of Christ, of the atonement, of the Trinity, he differs from all true *evangelical* Christians, and closes with the doctrine of universal salvation.

"The following pages contain passages, by which the reader will be better able to judge of the character of the book, than from anything I could say.

"Page 31, 52, 77, 78, 79, 124, 138, 180, 193, 206."

The Harp of David.

This struck by the hand of such a master as Mr. Kingsley, cannot fail to give forth the most enchanting sounds. The above title stands at the head of a collection of Church music, consisting of selections from the most distinguished composers, and a number of original pieces by the editor, George Kingsley, well known not only in this city, but throughout our principal cities, as an eminent vocalist. Sent us *by J. Whetham & Son, at whose book-store the volume will be found for sale.*

Life of Isabella Graham.

Mr. Hooker, 178 *Chestnut street*, has sent us a beautiful copy of a new edition of this work, brought out by Robert Carter, New York. The volume is enriched by Mrs. Graham's narrative of her husband's death, and other select correspondence. We know of few books more profitable to read, or that more strikingly exemplify the power of faith.

An Appeal. By the Rev. Washington Van Zandt.

The following remarks in relation to this Pamphlet are contained in a notice of it by the Editor of the Gospel Messenger. "This pamphlet, as we learn on perusing it, has been prepared by the Hon. William H. Seward, late Governor of the State. It reviews the matter of the unfortunate controversy which prevailed some two years ago. The perusal of this pamphlet, we think, cannot fail to convince the community at large that Mr. V. Z. was a most cruelly persecuted man. Passing by the several letters appended to the appeal, we cannot but regard that of the venerable Vincent Matthews, as affording most triumphant testimony. The language of such a man cannot fail to find its way to the good sense and good feeling of the reader."

We have no doubt that Mr. Van Zandt has suffered as an innocent man—and that he was in no way guilty of the crime for which he was condemned by the civil law—but cleared in a subsequent ecclesiastical court.

Trials and Triumphs.

The leading idea of this little volume, judging from the title page is, *the rewards of faith*, an excellent thought when successfully carried out in the execution. The tendency of this volume is good, though it does not, in our view, possess any very striking characteristics.

Wrongs of Women, Part 2d.

We have noticed the first part of this publication showing the overworkings of a certain class of women in England. It is from the pen of *Charlotte Elizabeth*, and like every thing else from that gifted pen is a gem of its kind. *From H. Hooker.*

The Siege of Litchfield—A tale of the great Rebellion. Rev. W. Gresley—*James A. Sparks, N. Y.*

Geology and Scripture Cosmogony.

This is an examination of the Geological theory of the origin and antiquity of the earth, and of the causes and object of the changes it has undergone—by a Layman. *Robert Carter, N. Y. For sale by Thomas, Cowperthwait, & Co., 253 Market st.*

Boys Gem.

A splendid little volume, admirably suited for a holiday gift. Published by the American Sunday-school Union.

Imitation of Christ. By Thomas A. Kempis. *D. Appleton, & Co.*

The Prayer-book a safe Guide. By Rev. Alexander Watson, M. A.

This appears to be a series of Lectures delivered at St. John's, Cheltenham, England, during Lent 1843—re published by N. Hickman, Baltimore. We have not yet read this volume and therefore can form no idea of its merit.

The Complete Cook.

This little volume appears to be very ample in its direction in the culinary art. *Published by Lea & Blanchard, and sold by all Booksellers.*

Proverbial Philosophy.—This work is farther entitled a book of thoughts and arguments, originally created by Martin Farquar Tappan. Esq., M. A., of Christ Church, Oxford, first and second series. It is from the fifth London edition, and is spoken of as a production of great merit. It is published by H. Hooker, Philadelphia.

A Walk about Zion.—Mr. Carter has brought out a *sixth* edition of this work, which is superior to any of the former editions in its mechanical execution and the beauty of its embellishments.

Gresley's Treatise on Preaching.—This is an English work, consisting of a series of letters to a young clergyman. Mr. Gresley belongs to a school of theology with which we have little sympathy. We have not been able as yet to peruse the work. It is edited and brought to American notice by the Rev. Benj. I. Haight, Professor of pastoral theology and pulpit eloquence in the General Seminary.

In addition to the above publications we have received "The Rev. Thomas Jackson's Questions on the Lessons, Collect, Epistle and Gospel in the Sunday Morning Service"—an admirable little work, designed for Bible classes and Sunday-schools. The present Vol. is No. 3. in the series extending from the 6th to the 27th Sunday after Trinity inclusive. *R. S. H. George, publisher.*

Also—"*The Three Hundred*," by a lady of Virginia, designed to illustrate the power of faith. H. Hooker, publisher—also "Almanac and Baptist Register for 1844"—published by American Baptist Publication and Sunday-school Society, 21 south 4th st.

Intelligence.

DOMESTIC.

DIOCESAN.

MAINE.

From the Churchman.

Bishop Henshaw has just returned from his primary visitation of this diocese, of which he has provisional charge. At Saco, on the 7th inst., he confirmed *three*, at Portland, on the 8th, *fifteen*; at Gardiner, on the 10th, *twenty*; at Augusta, on the same day, *four*; and at Bath, on the 12th, *one*. He also visited and preached at Wiscasset and Brunswick, where, as also at Bath, the Church has not as yet been planted.

NEW HAMPSHIRE.

We have received the Journal of the proceedings of a special Convention of this diocese, held in St. Paul's Church, Concord, October 4th, 1843. The principal business of this Convention, as our readers have been already informed through the kindness of our correspondent, resulted in the unanimous election of Rev. Carlton Chase, D. D., to the Episcopate of this diocese.

NEW YORK.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Westchester County. Thursday, October 12, confirmed *eighteen* in Christ Church, Tarrytown. Friday, October 13, confirmed *twelve*, in St. Paul's Church, Sing Sing. *West Point.* Eighteenth Sunday after Trinity, October 15, in the morning, confirmed *two* in the Chapel of the United States Military Academy. *Putnam County.* In the forenoon, confirmed *five*, in St. Philip's Church, Philips Town. In the afternoon, confirmed *twenty-three* in St. Mary's Church, Cold Spring. *Westchester County.* Monday, October 16, confirmed *four* in St. Peter's Chapel, Peekskill. Tuesday, October, 17, confirmed *nine* in St. Luke's Church, Somers.

WESTERN NEW YORK.

We have received the Journal of the sixth Annual Convention of this diocese, which was held in Auburn, commencing its sessions August 16th, 1843. We learn from the Journal, that there are 104 clergymen belonging to the diocese, and that 66 attended the Convention.

DELAWARE.

BISHOP LEE'S APPOINTMENTS.

Sunday, 29th, Cedar Creek, 10 A. M. Georgetown, P. M. Monday, 30th, Lewes, evening. Tuesday, 31st, Long Neck, P. M.

Wednesday, Nov. 1st., St. George's, A. M. Millsboro, evening. Thursday, 2d, Dagsboro' A. M. Friday, 3d, } Consecration, A. M. / Convocation. Saturday 4th, } St. John's, Little Hill, } Sunday, 5th, } A. M. Communion, P. M. Confirm'n. Monday, 6th, Christ Church, Broad Creek, A. M. Seaford, evening. Tuesday, 7th, Seaford, A. M. Thursday, 9th, Dover, evening. Sunday, 10th, Smyrna, A. M., St. Ann's P. M.

VIRGINIA.

We copy the following notice from the Southern Churchman, taken by that paper from the Richmond Star.

"The ceremony of laying the corner-stone of St. Paul's Church, which took place, as before announced, on Tuesday, in Richmond, Va., was highly imposing, and attracted a large auditory to the site of the church, on the corner opposite the Washington Hotel. The location is very happy, as well for a display of the architectural beauties of the religious temple, as for its accessibleness to the congregation which will worship there. It will doubtless be a very chaste building, relying upon the good taste of the building committee, and the skill of the architect and builder, Mr. Stewart. It will be gratifying to see our city adorned with this new edifice; but those who will go there to offer up their orisons, will no doubt cast a lingering look upon the old Monumental church, before whose altar they have so often and for so many years knelt, and which there is so much to render hallowed and venerable.

"The discourse on the occasion was delivered by Bishop Johns, and it was both eloquent and appropriate; prayer was offered up, and suitable hymns sung.

Clerical Changes.—The Rev. John P. Bausman has resigned the charge of St. Augustine Church, Cecil County, Md., and accepted a call to St. John's Church, Hampton, in this diocese, to which place he desires his letters and papers to be directed.

The Rev. J. B. Richmond, having been called to, and accepted the invitation to the rectorship of Christ Church, Lancaster Co., Va., requests all letters and papers to be directed to Merry Point, Lancaster Co., Va.

MICHIGAN.

We have received the Journal of the ninth annual Convention of the Protestant Episcopal Church of this diocese, which was held in St. Andrew's Church, Ann Arbour, commencing its session May 25, 1843. Through the favour of a highly valued correspondent we received and published, shortly after the convening of this body, the principal statistics of the diocesan year. The number of the clergy in the diocese is 23.

FOREIGN.

SANTA CROIX.

To the Editors of the Episcopal Recorder.

Gentlemen,—As many of the readers of your paper have interested themselves in the Sunday-school and Church of St. Paul's, in the Island of St. Croix, I enclose a paper just received, giving an account of the Anniversary of its Sunday-school, on the 22d of August last, which you may perhaps deem worthy of publication.—I would add a few remarks:—

St. Croix is a small Island belonging to Denmark. The established religion is the Lutheran—but there are two Episcopal Churches in the Island tolerated by the government, which are under the jurisdiction of the Bishop of Barbadoes.

Methodists and other dissenters are not tolerated. The Moravians have been established there above 100 years.

The Planters are almost all of English descent, and the slaves know no other language than English. Slavery is in its mildest form. The government has built handsome stone school houses throughout the Island for their instruction at the public expense. It has abolished all labor on the Sabbath, and prohibited the Sunday markets—giving the slaves the whole of Saturday for their own use. The laws are very mild, a slave cannot be punished on the same day he commits an offence. The offender and the offended must sleep on it before punishment takes place.

The Rev. Flavel S. Mines, formerly of New York, is Rector of St. Paul's. By subscriptions, partly from this country, a handsome Sunday-school house has been lately erected.

The school has near 900 scholars, mostly colored, and among the teachers are the first ladies of the Island.

The church has above 100 communicants.

This Island is much visited by American invalids on account of its fine climate, and there are perhaps 100 on an average there every winter—among them many clergymen who go there for affections of the throat and lungs. With much respect,

Your obedient servant,

J. F. L.

St. Croix, September 4th, 1843.

ANNIVERSARY.

The Anniversary of the Sunday-school of St. Paul's Parish in this Island was celebrated in a manner most gratifying to the friends of virtue and religion, on Monday the 21st ultimo, in the following order.

At 10 o'clock A. M., the children of the school assembled with their teachers at the handsome and commodious stone edifice which was completed for their use just one year ago, and at half past ten moved two and two in procession towards the church, the teachers walking at the side of their respective classes, and the female portion of the school being dressed either by design or accident in white. We observed that each of the teachers and pupils as well as the superintendents and the clergyman was decorated with a blue badge on the right breast, and upon it a conspicuous cross either embroidered or in leaf of gold. In the centre of the procession the National Flag—one made for the occasion—was borne by one of the boys, the staff being surmounted by the royal initials C. viii. R. On the right of the National Flag, three boys supported a Banner of white material handsomely embroidered at the sides, representing in the centre the cross in natural colour on the rock of Calvary, an open book representing the Ten Commandments lying at the base, thus exhibiting the cross resting on the tables of stone, on the Gospel founded in the law; and at the foot of the cross an open scroll with the device on gold, "In Hoc Signo Spes Mea," and over the cross the I. H. S., the whole being, as we understand, the tasteful design of a lady in the Parish, whose intention, if the dimensions of the banner had allowed, was to have surmounted the whole by the figure of a Dove descending to the earth with the olive of peace.

On arriving at the church the banners were placed at the right and left of the chancel, and the children seated in the pews on the right and left of the centre aisle throughout the entire length of the church besides one hundred and fifty who sat on benches in the cross aisle and around the chancel, thus leaving the extreme right and left and other portions of the church to visitors and spectators.

At eleven o'clock precisely the Rector, the Rev'd. Mr. Mines, commenced the morning prayer, the Rev'd. Mr. Bagger of the Established Church being seated in his robes on the right of the Communion Table, and one of the Moravian clergymen on the left. The chants and responses were performed in perfect time and with great solemnity by the children. The Lessons, Epistle and Gospel, were selected to suit the occasion with beautiful propriety and his usual good judgment by our much esteemed Pastor, and read in his very impressive manner. Morning prayer and the anti-communion service being ended, the Rector proceeded to explain to the clergy in the chancel the method of instruction in the school, which we understand to combine lessons in Scripture with the course of teaching prescribed in the Prayer Book, and after asking a few leading questions from the Church Catechism which were promptly answered "with one mouth" by the whole multitude of the pupils, delivered to them in conclusion a beautiful and appropriate sermon on the words of our Saviour to St. Peter, "Feed my Lambs."

The children having again sung, the school returned to the same order as before to the school room, wending their way through a dense file of spectators, without the slightest confusion, and as if by magic were noiselessly seated again around the forty-eight tables in the school room, which on other occasions support the Bible and other books of instruction; but on this festival day were laden abundantly with cake and Lemonade and other refreshments.

When all had feasted, the children were briefly addressed by one of the Moravian Brethren, and after a ballad adapted to a favourite national air in honour of our gracious King had merrily rang through the spacious apartment, the crowd, not nearly all of whom could be accommodated within the walls, was dismissed with the Apostolic Blessing, and exhibited at the termination of the ceremonies the same enthusiasm that they had done at the beginning.

This is the first Anniversary of the kind so celebrated in this Island, and we trust it is the harbinger of similar festivities hereafter. The number of badges worn on the occasion was, we hear, about five hundred. The perfect order and decorum of the whole proceeding have left on the minds of all who witnessed it, the most pleasing recollections and many good wishes for the continued usefulness of the school. The aisles and reserved seats in the church were crowded with ladies and gentlemen of the highest respectability and rank from every portion of the Island, and every accessible window and door was thronged outside and in by delighted spectators, many of whom stood without any appearance of fatigue throughout the celebration.

Thus passed *the first* Anniversary of *the dedication* of the schoolhouse, and *the second* of the laying of *the corner-stone* by His Excellency the Governor General, and, by an unintentional but beautiful coincidence, *the Hundred and eleventh* of the commencement of the Moravian mission in these Islands in 1732. As the Moravians had observed their Anniversary on *Sunday*, the day before, by anticipation, it was highly gratifying to see some five or six of their clergy sitting around the chancel on this occasion.

P. S. Since the foregoing was prepared for press, we learn that a donation of 700 Volumes has been made to the school, for which it is in a great degree indebted to the Sunday-school, and still more to the Rector of St. George's Parish, New York, and which will doubtless contribute greatly to the efficiency of this school, to which again in bidding adieu we wish all prosperity.

CHURCH PROGRESS.

The Bishop of Newfoundland says:—"My sojourn in Bermuda continues to be most satisfactory, and I find the candidates for confirmation increased in more than a double ratio since my last visit. As yet I have administered this rite in only three churches, in which three hundred persons have ratified their baptismal vows; a number almost equal to the total aggregate of those who were confirmed in nine churches at my visitation three years ago. On the ensuing Sunday I propose, with God's blessing, publicly to admit into the Church three converted Romanists who have intelligently embraced the doctrines of the Church of England, mainly through the instrumentality of Dr. Tucker, the indefatigable rector of this parish.

The Bishop of Madras thus writes, concerning the Missionaries under his charge.

"I am satisfied that all are most anxious to show themselves faithful servants of Christ within the Church of England. I am not aware of the existence among them of any extravagant opinions, and I am quite sure that none indulge in any extravagant practices, contrary to the sobriety and simplicity of the Church of which they are ministers. Shades of opinion on fairly debateable questions will always be found in a body of clergy; but all seem to be desirous that upon these their moderation should be known unto all men; and their great object appears, and I am persuaded is, to set forth Christ crucified, and to set forward the salvation of those duly committed to their charge. After visiting Tinnevelly and Travancore, my revered friend, the Bishop of Calcutta, remarked to me, 'I never saw a finer Church spirit than that which pervades both districts;' and this is my own deliberate conviction also, as it is my fervent prayer that God will bless their labours and mine, in so far only as they are in accordance with the truth as it is in Christ Jesus."

Zealous Laymen.—A few weeks ago an address was sent by the Laity of Blackburn to the Bishop of Chester, on the subject of Tractarianism. The document with the signatures was twenty five feet in length. We have only room for the Bishop's reply.

"'Durham, Sept. 12, 1843.

"'Sir,—Having received through your hands the gratifying Memorial addressed to me by the inhabitants of Blackburn and its vicinity, I take leave to offer you, in return, my sincere thanks for this unexpected token of favour.

"'Holding, as in the providence of God I have been called to do, a prominent station in the Church to which you are attached, I rejoice to find, that in the judgment of so many impartial persons I have been faithful to the principles which it was my duty to maintain. I should be ungrateful, if I did not feel myself encouraged and rewarded by this testimony of their approbation. But allow me to say, I derive a satisfaction from this Address which is far beyond any personal gratification.

"'I rejoice in the proof it affords that the principles established by our Reformers are dear to so many hearts, that so many in whose spiritual welfare I am concerned, regard with just horror any departure from the 'truth as it is in Jesus;' whether it be in the way of return to exploded errors, or under the insidious pretence of development of undiscovered mystery. You, who have subscribed this Address, desire no addition to 'the doctrine once delivered to the saints,' you have found in the holy Scriptures sufficiently and exclusively all things required 'to make men wise unto salvation;' and these truths, embodied in the Articles and Liturgy of our Church, having received for yourselves, you resolve to hand down to your descendants without mutilation, addition, or adulteration. 'I therein do rejoice, yea, and will rejoice.'

"'Sincerely praying that they who have expressed themselves thus kindly towards their Bishop, may adorn by their lives and conversation the principles which they approve, and find them in their own experience to be indeed 'the power of God unto salvation.'

"'I remain, Sir, with much respect,

"'Your faithful and obedient servant,

"'James Neville, Esq. "J. B. Chester.

Another Testimony.—The Bishop of the United Dioceses of Derry and Raphoe, Ireland, at the annual visitation of his United Dioceses on the 14th Sept., in the Cathedral of Derry, bore strong and decided testimony against the Oxford heresy. The Bishop said—

"When he reflected on the movement that was going on in the bosom of the church in the sister country, and the feeling of alarm which was excited there by the changes that had been introduced into the services, it was unnecessary for him to make any apology for referring to the subject. And on this point he entirely agreed with the wise remark made two years ago by the justly venerated prelate who presides over the Church in England. Alluding 'to the introduction of novelties in the celebration of Divine service,' he remarked, that 'it is much to be deprecated,' and that 'even the revival of usages, which, having grown obsolete, have the appearance of novelties to the ignorant, may occasion dissatisfaction, dissension, and controversy.' In this he fully concurred; he should feel it his duty to give no encouragement to it. His Lordship proceeded to say that on the subject of the Oxford controversy he agreed with the able and learned Bishop of Ossory and Ferns, whose enlightened primary Visitation Charge he could not too strongly recommend to the attention of his clergy. It became them to guard with jealousy the Articles, the Homilies, and the Liturgy of their Church; but above all, to assert the supremacy of holy Scripture, for which so many of their reformers were content to suffer imprisonment and death. He could not sympathize with those who treated the memory of the martyrs who thus died for the cause of truth not alone with coldness, but he might also say with contempt."

Calvin Translation Society.—We learn from our Foreign papers that a Society has been constituted in London for publishing translations of the works of John Calvin. The number of members is limited to 3,000, and the annual subscription twenty shillings.

The following testimony is borne by the Rev. Mr. Bickersteth to the importance of the undertaking.

I commend to the attention of my brethren, the Calvin Translation Society, founded on the plan of the Parker Society, for the purpose of giving us in English all the invaluable writings of that blessed Reformer. It is high time that he should be known in his own thoughts more fully amongst us. They furnish a full defence against all the revived errors of the apostacy. Without justifying all his sentiments, (and where is the human writer thus to be justified,) I believe that the church of Christ has sustained a real loss in the neglect of his most instructive works, and that the republication of them at the present moment, is calculated to be eminently serviceable in the defence and maintenance of the truth as it is in Jesus.

"I hold the memory of Calvin in high veneration; his works have a place in my library; and in the study of the Holy Scriptures, he is one of the commentators I most frequently consult."—Bishop Horsley.

"A minister without this, is without one of the best commentaries on the Scriptures, and a valuable body of divinity."—Bickersteth. *Christian Student.*

"Two things of principal moment there were, which deservedly procured him (Calvin) honour throughout the world: the one, his exceeding pains in composing the Institutes of Christian Religion; the other, his no less industrious travail for exposition of Holy Scripture, according to the same Institutions. Of what account the Master of Sentences was in the Church of Rome, the same and more, amongst the Preachers of Reformed Churches, Calvin hath purchased."—Hooker. *Preface to Ecclesiastical Polity.*

"I know no one, since the Apostles' days, whom I value and honour more than Calvin, and whose judgment in all things, one with another, I more esteem and come nearer to."—Baxter. *Saints' Rest.*

Bishop Horsley well advised to ascertain what is really Calvinism and what is not, from the mass of doctrine which, as he said, 'it is of late the fashion to abuse, under the name of Calvinism.' And if it is important that the public should know what are the doctrines really taught by this eminent theologian, it is also desirable to give them in the language of 'the Elizabethan age,' in which our forefathers received those invaluable truths. In these volumes the reader will have works which were eagerly read, and deeply studied at that day, so as to be identified with the writings of the British reformers, and exhibiting the minds of the writers of that period, free from the impressions from recent circumstances, to which modern translators would be liable. Every one acquainted with the English books of that period is fully aware of the general superiority of the old translations; these it is intended to reprint, excepting when there is reason to prefer later versions, or translations made expressly for the present undertaking. There is a force in the old structure of our language which is greatly weakened, if not lost, in the less idiomatic style of the present day. There can be no doubt that this most important Theology of the Protestant Reformation will be acceptable and useful at the present period—to all who value true scriptural doctrines—who thoroughly approve the principles of the Protestant faith—and who duly appreciate the literary importance of these valuable writings; but especially are they needful to all who are engaged in the study of divinity.

"It is therefore proposed to form an association, unexpensive and simple in its constitution, with the view to render the writings of John Calvin accessible to the British reader—a design which is not contemplated by the Parker, Wodrow, or any other of the literary societies now in existence. It is proposed to print the Translations of Calvin's Comments on Scripture, and his Institutes, and if practicable, his correspondence, and other writings, so as to present a complete collection of his works, in return for annual subscriptions of one pound each, paid in advance; and it is calculated that four or five volumes of superior letterpress may be delivered to every subscriber in each year. To secure the efficient working of this plan, it is intended to limit this reprint to an impression of three thousand copies or subscriptions, and that no subscriber be allowed to have more than five sets."

GENERAL.

Pray for your Minister.—1. For divine grace to renew, quicken, and preserve him as a vessel unto honour, sanctified and meet for his Master's use.

2. That the Holy Spirit may so apply his studies, that he may ever be a *learner*, and *always* a *teacher*.

3. That the Lord would so order and sanctify his experience, and direct and bless him in the use of his talents as to prove that he was sent, and *is* owned of God.

4. That he may always be *faithful* as a preacher, *diligent* as a pastor, and *exemplary* as a pattern.

5. That he may never trifle with the word of God, the souls of men, or the delusions of Satan.

6. That he may be preserved from diminishing his usefulness by a political, a worldly, or a careless spirit.

7. That he may be *watchful* to discover, and *labor* to improve *opportunities* of usefulness.

8. That his hands may be strengthened; by God's *providence restraining* the wicked—His grace *reviving* and *comforting* penitent believers—and His *power preserving* his spiritual children in *truth, righteousness*, and *peace*.

9. That his *principles* and *conduct* may invariably be regulated, by the *commands* and *example* of Christ.

10. That he may realize and diffuse such an unctional spirit, as may be most salutary to himself and profitable to others.

11. That God may dispose him to ascribe the success of his labor to the divine purpose, mercy, and power.

12. That he may be blessed with such encouragement in his work, as may prove a constant stimulus for renewed exertions.

Remember that the most enlightened, faithful, talented, and consistent Minister is but a *man!* and pray for *your* Minister as St. Paul exhorted the Romans to pray for him:

"Now I beseech you, brethren—that ye strive together with me in your prayers to God *for me*, that I may be *delivered* from them that do not believe, and that *my services may be accepted* of the saints."

MARRIED,

In St. James' Church, Skaneateles, N. Y., on the morning of the 10th inst., by the Rev'd J. T. Clark, the Rev'd Montgomery Schuyler, of Marshall, Michigan, to Lydia Eliza, daughter of N. J. Roosevelt, Esq., of the former place.

Obituary.

Died, in Brooklyn, L. I., at the residence of Capt. Charles C. Berry, on Wednesday morning, the 18th inst., Miss Amelia Ann Hutchings, daughter of the late Capt. Philip Hutchings, in the 27th year of her age. Her disease was pulmonary consumption, confining her almost entirely to the house for the last five months, and for much of the time occasioning extreme pain. She was a member of St. Ann's, and a teacher in Sunday-school No. 2 of that Church. Her funeral took place on the afternoon following the day of her decease, and was attended in addition to the friends and acquaintance of the family, by many of the teachers and scholars of both schools. Her remains were taken to the Church, in accordance with her own request,—and in the absence of the Rector, the funeral services were performed by the Rev. Mr. Lewis, of Calvary Church, and the whole scene was peculiarly solemn and impressive.

The following beautiful notice of the deceased is by one who intimately knew her:—

"It is only doing justice to the character of the young Christian to speak of her many virtues while sojourning with us in this vale of tears, not in vain eulogy, but as setting forth her example to the rising generation. From her earliest days, she was obedient and kind to her widowed mother. As she grew up, modest and retiring, and the gem of piety burst forth, her character expanded with that love and zeal which can only flow from a regenerate heart. She was for several years connected with St. Ann's Church, and was also a faithful teacher in the Sunday-school. The fatigue occasioned by labouring in her class on the Sabbath would often oblige her to keep her bed the next day, and although thus admonished that she was overtasking her strength, she was reluctant to relinquish her duties. When laid upon her last bed of sickness and suffering, she was never heard to murmur or complain, but constantly anticipated her removal from earth to heaven with joy. Shortly before her death, she said to a dear friend, 'If I sleep, do not disturb me, for it will be delightful to fall asleep and awake with Jesus.' At another time she said, 'All is peace, all is peace.' She left affectionate remembrances for all, and especially for her dear absent Pastor, Dr. C——, whom she longed much to see once more; and for the young Pastor who attended her in her sickness, to whom she was very much attached; and no doubt her prayers have ascended like incense to heaven for his spiritual welfare. And what shall we say more, than that she did sleep in Jesus? Pillowed on his breast, she 'breathed her life out sweetly there.' My dear young friends, may you, when you read this small tribute of affection, 'Go and do likewise.'" S. B.

It may be well to add, that the young Pastor above referred to, was, until within three or four weeks, when he removed to a distant charge, the superintendent of the school, in which the deceased was a teacher; that his predecessor in the school is also a Clergyman in the Diocese of Ohio, and that *his* predecessor, now belonging to another parish in Brooklyn, thus speaks of our lamented young friend: "Her light shone steadily and brightly always;—regular in her attendance, when health permitted; attentive to her duties when engaged; in her department, the graces of the meek and humble Christian were manifested to all." X.

DIED,

On Thursday, 19th instant, Robert Johnson, the youngest son of the Rev'd J. Gordon Maxwell, aged 16 months.

Ecclesiastical Calendar.

TWENTIETH SUNDAY AFTER TRINITY.

October 29.

Proper Lessons for Morning Service, 1 Kings xvii John iii. Evening, 1 Kings xviii. 2 Peter ii.

TWENTY-FIRST SUNDAY AFTER TRINITY.

Nov. 5.

Proper Lessons for Morning Service, 2 Kings v. John vi. Evening, 2 Kings xix. 2 Peter iii.

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Lower Dublin,	Sunday,	Oct. 29th,	Morning
Holmesburgh,	do	do.	Afternoon
Centreville,	do	Nov. 5th,	Morning
Newtown,	do	do.	Evening
Perkiomen,	do	do. 19th,	Morning
Shannonville,	do.	do.	Afternoon
Phœnixville,	do.	do.	Evening
Paradise,	Sunday,	Dec. 24.	

CHURCH OF THE EPIPHANY.

Sunday next being the *last* Sunday in the month, this Church will be opened for divine service in the evening at half past 7½ o'clock.

SECOND FRENCH CONGREGATION.

The second quarterly sermon, in behalf of this congregation, will be preached next Sunday evening, 29th inst., by Rev. Dr. McCusker. The service and singing will be in French, and the sermon in English.

All the friends of this cause are respectfully invited to attend.

Services to commence at 7 o'clock, P. M., in the brick edifice situated corner of Park Row and Nassau street, New York. C. H. WILLIAMSON.

AMERICAN PROTESTANT ASSOCIATION.

☞ NOTICE.—A meeting of the Board of Managers of the American Protestant Association, will be held on Tuesday afternoon next, the 31st inst., at half past 3 P. M., in the Lecture Room of the Trinity Methodist Episcopal Church, Eighth street above Race. A punctual attendance is requested as business of some moment will be discussed.

Every minister who has signed the Constitution, is ex-officio a member of the Board.

October 25th, 1843.

ACKNOWLEDGMENTS

FOR KENYON COLLEGE.

From "a sojourner in the West,"	$10 00
" St. Stephen's, Wilkesbarre, Pa., Rev. R. B. Claxton, Rector, through V. L. Maxwell, Esq.,	5 00
C. S. T., two gold pieces,	4 35
Previously acknowledged,	1184 27
	$1203 72

Stavely & McCalla.

ERRORS OF ROMANISM.

NOW READY.—The Errors of Romanism, traced to their Origin in Human Nature, by Richard Whately, D. D. Archbishop of Dublin. Price [illegible].

JAMES M. CAMPBELL & CO.

Oct 28 98 Chestnut st. up stairs.

NEW BOOKS.

JUST Published, by GEORGE S. APPLETON, 148 Chesnut street, opposite the Arcade.

The Unity of the Church. By Henry Edward Manning, M. A. Archdeacon of Chichester, 1 vol. 8mo. uniform with "Double Witness of the Church." &c. Price $1.

Ecclesiastes Anglicanus: being a Treatise on Preaching, as Adapted to a Church of England Congregation: in a series of Letters to a Young Clergyman. By the Rev. W. Gresley, M. A. First American from the second London edition, with supplementary notes, collected and arranged, by the Rev. Benjamin I. Haight, M. A., 1 vol. 16 mo. Price $1 25.

The Double Witness of the Church, by the Rev. Wm. Ingraham Kip, M. A., author of "Lenten Fast," 1 vol. 16mo. Price $1 25.

Tales of The Village. By Francis E. Paget, M. A. Rector of Elford. 3 vols. 18mo. beautifully illustrated. Price $1 75.

GEO. S. APPLETON, Publisher,

Oct. 28 148 Chesnut street, opposite the Arcade.

VALUABLE AGRICULTURAL WORKS

CHEAP FOR CASH.

LECTURES on Agricultural Chemistry and Geology. By James F. W. Johnston, 2 vols. 12 mo.—Gray's Botanical Text Book for Colleges, Schools, and Private Students. Illustrated with numerous engravings.

Gardening for Ladies, and Companion to the Flower Garden. By Mrs. Loudon. Edited by A. J. Downing.

The Theory of Horticulture, or an attempt to explain the Principal operations of Gardening. By John Lindley. Edited by A. J. Downing and A. Gray.

Squarey on Agricultural Chemistry, intended for the use of the Practical Farmer.—Fessenden's New American Gardener—Complete Farmer—New American Orchardist—Received and for sale by

BARRINGTON & HASWELL,

Oct. 28 293 Market street.

WATSON ON THE PRAYER BOOK.

THE Prayer Book, a Safe Guide, or the Devout Churchman's Way of Faith and Practice, Lectures delivered at St. John's Church, Cheltenham, during Lent, 1843, by the Rev. Alexander Watson, M. A., Curate of the Church.

Just published and for sale by

JAMES M. CAMPBELL & CO.

Oct 28. 98 Chestnut st. up stairs.

TO MUSIC TEACHERS.

THE Subscribers have just published a new work on Sacred Music, entitled, "*The Harp of David*," a Collection of Church Music, consisting of Selections from the most distinguished Composers, and a number of original pieces of Music by the Editor; with a progressive system of elementary instruction for pupils, by *George Kingsley*—Professor of Music," and author of The Sacred Choir," "The Social Choir," &c. &c.

☞ Teachers and Leaders of Church Choirs are invited to call and examine the work. A liberal discount made to Teachers and others who take a quantity.

J. WHETHAM & SON, Publishers,

144 Chestnut Street, opposite the Theatre.

Oct. 28—3t

NEW PUBLICATIONS.

THE Prayer-book a safe guide, or the Devout Churchman's Way of Faith and Practice, by Rev. Alexander Watson, A. M. at St. John's Church, Cheltenham.

The Person of Mary Howitt, [illegible]

Bishop M'Ilvaine's Charge.

The Errors of Romanism, traced to their origin in human nature, by Archbishop Whately, D. D.

Gresley's Treatise on the Art of Preaching.

Just published and for sale by H. HOOKER,

Oct. 28 178 Chesnut st., opposite Masonic Hall.

TO TEACHERS.

EDWARD C. BIDDLE, No. 6 South Fifth street, publishes the following Classical and School Books—

Euler's Eschenburg's Manual of Classical Literature—4th edition, severe[l]y [illegible]. In use in most of the Colleges throughout the Union.

Fiske's Eschenburg's Classical Antiquities; being that portion of the Manual especially adapted to the use of Academies and High Schools.

Trego's Geography of Pennsylvania, recently published and adopted as a class book in the High School and Public Grammar Schools of the city and county of Philadelphia and in many other Seminaries in various parts of Pennsylvania.

Oswald's Etymological Dictionary of the English Language.

Johnston's Moffat's Natural Philosophy.

Johnston's Moffat's Chemistry.

The three last named works are used as text books in the Public Grammar Schools of the city and county of Philadelphia.

Gould Brown's Institutes of English Grammar.

Gould Brown's First Lines of English Grammar.

Outlines of Sacred History, from the Creation of the World to the Destruction of Jerusalem. With questions for the use of Schools.

Hughs' New American Speaker.

French Lessons for Beginners.

Smith's Linear Drawing Book.

The above, together with all other books in general use, will be furnished to Schools and Colleges on the most favourable terms, by E. C. B.

Oct. 28—[illegible]

CHEAP CASH BOOK STORE.

THE Subscribers having made arrangements to conduct their business on the *Cash Plan, and sell at small profits,* are now prepared to execute orders for *Theological, School and Miscellaneous Books and Stationery,* at *reduced prices.* Our present stock comprises the whole, or in part the Works of Charnock—Bishop Hall, Bishop Porteus, Bishop Butler, Chalmers, Dick, Leask, Bishop Berkeley, Macknight, Barrow, Baxter, Edwards, Dwight, Sherlock, Cave, Scott, Chillingworth, Manton, Henry, Doddridge, Archbishop Sharp, Booth, Gregory, Hooper, Mosheim, Magee, Hall, Pearson, Robert Hall, Bishop Hall, Horne, Cruden, Calmet, Bush, Cave, J. Pye Smith, Stillingfleet, Jones, John, Stackhouse, Newton, Knox, Luther, Owen, Baxter Romaine, Skelton, Fenelon, Bloomfield, Barnes, Jeremy Taylor, Leland, Harmer, Venn, Wilson, Davies, Abernethy, Ellis, Bunyan, Cole, Fisher, Bingham, Godwin, Newcombe, Cox, Hobart, D'Oyly, Mant, and many others too numerous to mention.

Of Miscellaneous Works, we have a great number, comprising Rees' Encyclopedia, 47 volumes 4to. (very cheap;) Encyclopedia Americana—Bancroft's United States, Prescott's Ferdinand and Isabella—Thiers' French Revolution—Webster's Lar[ge] Dictionary—Crabbe's Synonymes—Burton's Anatomy of Melancholy—The Poetical Works of Milton, Cowper, Pope, Goldsmith, Hemans, Howitt, Moore, Keats, Thompson, Pollok, Wordsworth, Southey, &c. &c. &c.

Clergymen, and others about forming or making additions to their libraries, are invited to call and examine our stock and prices.

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144 Chestnut street, opposite the Theatre.

Oct. 28—3t

TO SUNDAY SCHOOLS.

D'AUBIGNE'S History of the Reformation, without abridgment. This interesting and valuable work, which has now reached the 11th edition, is offered to Sunday schools at a liberal discount from the retail price. This will enable persons interested in Sunday schools to place the *whole* in the hands of the young for the same price at which a poor abridgment is offered.

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Important to the Protestant Episcopal Church.

A NEW COLLECTION OF CHURCH MUSIC.

ISAAC N. WHITING, Bookseller and Publisher, Columbus, Ohio, has just published THE CHURCH CHOIR. A collection of Sacred Music, comprising a great variety of Psalm and Hymn Tunes, Anthems and Chants, arranged for the *Organ* or *Piano Forte* and adapted more particularly to the worship of the Protestant Episcopal Church in the United States. By Joseph Muenscher, Professor of Biblical Literature in the Theological Seminary of the Protestant Episcopal Church, Gambier, Ohio. In two parts.

Part I. Contains the Rudiments of Vocal Music, Psalm and Hymn Tunes, &c. &c.

Part II. Contains Anthems, Sentences, Chants, &c.

In the preparation of this collection of *Sacred Music*, it has been the aim of the editor to furnish Churches with as great a variety of Tunes, composed in different styles, and adapted to the various occasions of public worship, as the limits of the work would permit. The collection, it is believed, will be found sufficiently copious for all the ordinary purposes of public and social worship. The Anthems and Set Pieces have been selected, as will be seen on inspection, with special reference to the Festivals and Fasts of the Episcopal Church. Instead of a figured bass, the music has been carefully arranged for the Organ or Piano Forte, from a conviction that many performers on those instruments have not had the opportunity to perfect themselves sufficiently in the science of music, to play the harmony with facility, even of plain Psalmody, from figures.

It will be seen that the pages of the work are enriched with a variety of original compositions, prepared expressly for this collection, and also with pieces from various English authors, not usually to be met with in this country.

The Church Choir is for sale in Philadelphia, at the Bookstores of R. S. H. George, and Thomas, Cowperthwait & Co.; in New York, at the stores of Alexander V. Blake, Mark Newman, Saxton & Miles, Swords, Stanford & Co. and Huntington and Savage; in New Haven, at S. Babcock's; and Canfield and Jewett's, in Hartford, at Benjamin and Hunnewell's and John Punchard's in Boston, at James P. Doty's and Charles Steele's, in Albany, at E. H. Pease's, in Utica, N. Y. at J. Tiffany's, and in Cooperstown, N. Y. at H. & E. Phinney's. Oct. 28.

MONEY RECEIVED FOR THE RECORDER.

Mrs. Wm. T. Stewart, West River, Md., to Jan. 1844	$2 50
Mrs Henry A. Hall, West River, Md., to Jan. 1844	2 50
Dr. James Rawlings, Centreville, Md., to April, 1842	10 00
David D. Lord, Jeruso, Pa.	1 25
George C. Wagner, Harrisburg, Pa.	1 25
R. F. [illegible], [illegible], Pa.	2 50
A. C. Wilson, [illegible]	2 50
Nanjemoy, Md.—Mrs. Henrietta Gray, Mrs. Elizabeth Adams, Miss Emily Nalls, Thomas J. Speake, each $2 50,	10 00
A. C. Leigh, Colleyville, Md.	3 00
Abner Vernon, Marcus Hook, Pa.	7 50
James Brown, do	2 50
Mrs. Sarah Carpenter, Woodbury, N. J.	2 50
Louisville, Ky.—Mrs. Garnett Duncan $1 25—Abel Atkin, Mrs. James Anderson, Jr., Robert Lowndes, Mrs. Isabella Tyler, Miss M. A. Thompson, Philip R. Thompson, M. H. Maury, Theodore Brown, each $2 50	21 25
Dr. Wm. T. Carlton, Jeffersonville, Ia.	2 50
Fredericksburg, Va.—Thomas H. Hanson, $10—Arthur Goodwin $2 50,—Dr. R. G. Robb $2 50,	20 00
Rev. J. V. E. Thorn, Carlisle, Pa.	5 00
G. M. Eldridge, Cambridge, Md.	10 00
Capt. C. C. Berry, for Rev. C. Bancroft, Quebec, Canada,	3 00
Brooklyn, N. Y.—Mr. Cleaveland $1 25—Leonard Cooper $1 25—Dr. Ostrander, O. H. Gordon, James Robinson, each $2 50, per F. G. Fish, Agent,	10 00
Samuel Brown, Agent, New York	75 00
Mrs. [illegible], N. J.	15 00
John Pool, East Nantmeal, Pa.	2 50
	$213 25

Poetry.

For the Episcopal Recorder.

THERE IS A LITTLE BAND WHO MEET.

Beside the remote waters of the "Beautiful River," where her current meets the only and well known interruption to its peaceful flow, a tall spire may be observed rearing itself far above each surrounding object, bearing upon its summit, the Christian's glory and his emblem, the consecrated cross. *****.

Though chaste be the edifice in all its proportions and lovely to behold, yet a spiritual temple is erected there, where the stranger and pilgrim may find all that can be given on his way to the upper and holier sanctuary,—there, deep within her veil and won by the tones of redeeming love, proclaimed by one indeed "called of God as was Aaron," may be found a "band of teachers" drawn together by no ordinary ties, worshippers at the same altar, the same in opinion, in spirit and in works. Striving together as one, "One in heart," "One in mind." Under shepherds in the fold of Christ—feeding his lambs, teachers and scholars—a family in this his lower Zion, their prayer is, to be hereafter, "A family in Heaven."

There is a little band who meet
Often at a Saviour's feet,
To plead in humble earnest prayer
For blessings ever promised there,
To trace the streams of sacred love
Upward to the fount above,
To bid each other onward still
Hand in hand, to Zion's hill
And taste the joy that seraphs know,
In sweet communion here below.

There is a little band who meet
Often at a Saviour's feet,
To weave anew the sacred chord
Which binds them to their wounded Lord,
To kindle on the altar throne
Of every heart, a purer tone
Of love supreme, for Him who died,
Who saved for them his bleeding side
To mourn the scourged, the thorn, the spear,
And shed for sin the silent tear.

There is a little band who meet
Often at a Saviour's feet,
To seek his all pervading care
For the lambs his bosom bare,
While by his side, through virtue's mead
Each trembling step they gently lead,
Still pointing to the fold of peace
Where sorrow ends, where troubles cease,
Where hid in God, through Christ the Son,
Their wanderings o'er, their journey done.

There is a little band who meet
Often at a Saviour's feet,
To kneel beside his table spread,
To break in joy the hallowed bread,
While from his lips the sacred fires,
Of Gospel truth, each heart inspires,
Till glowing there, the ardent frame
Twines holier tributes round his name,
Till faith behold, before him stand
Arrayed in white, that little band.

Louisville, Ky., Oct. 9th, 1843. B. D. A.

INFLUENCE OF A PRAYING MOTHER.

The Bible begins the story of the Redeemer's mercy; but it is only a beginning. The whole history of redemption can never be said to be published, till every name on the pages of the book of life has been read, and the leadings of God's mysterious providence, in regard to each one, have been unfolded in eternity.

A few years since I was called from my study to see a stranger. He brought a letter from a friend in Ohio, which stated that he was "a man of the right stamp." His name was Joseph W. Barr, then a student at the Theological Seminary at Andover. He was out of health; had walked nearly thirty miles; and there was nothing very prepossessing in his first appearance. But a few hours' acquaintance only was necessary to discover that he was a man of a strong, well-balanced mind, of deep piety, and of a breast full of benevolence. One great object of his visit was to restore his health, which had become impaired by study. But instead of lying upon the couch, taking gentle exercise, and "light medicines," he hired himself out, for the vacation, as a carpenter; and a better, or more diligent and faithful workman, seldom entered the shop. He received high wages, and the family in which he resided can hardly speak of him, to this day, without tears. On leaving us, he carried away a good stock of health; and more of the heart and good wishes, and pure substantial tokens of confidence from his Christian friends, than if he had spent his time in any other way. While in my study, one evening, I requested him to relate to me his Christian experience, and the dealings of God in regard to his soul. He began at once, and did it with such simplicity and humility, that I was compelled more than once to turn away my head to conceal my tears. I wrote down the account just as he had related it, as soon as he had left me. It is not merely a true account of his conversion, but as nearly as possible, in his own words:

"Among my first recollections is the image of my sainted mother. We lived at the West, in what was then a howling wilderness, but is now the flourishing State of Ohio. My father was a minister and a missionary, and my mother was every way qualified to be his helper. My father was gone much from home in searching for the scattered sheep of Christ's fold, and could not do much towards forming my character. But my mother! she was an angel to me. We lived in a log house, and had but one large room; of course she had no closet there. But there was a beautiful grove a little back of the house, and there, as early as I can remember anything, I can remember that she took me by the hand and caused me to kneel by her side, while she prayed aloud for my absent father and for me. At first, I hardly understood it; but soon learned that God who dwelt far, far above those high trees, could hear her prayer, and was hearkening to her sweet voice. She used statedly to lead me there, and always laid her right hand on my head while she prayed; and feelings of deep awe always came over me. She never omitted this practice whilst she lived; and I there had distinct and correct impressions made as to my character, as well as to the character of God.

She died when I was nine years old, and was buried near by. During the most giddy and wicked period of my life, I could never forget those impressions. The grove is cut down now, but the spot seems a hallowed spot. Even since the grove has been gone, and since my mother's grave has become level with the surrounding ground, I stood on this spot, and her meek image seemed to be before me, and her voice, tremulous with feeling, seemed to come again to my ears; and I have paused there in tears, chained by a remembrance of her faithfulness and her love. No legacy could she have left me half so precious, nor could her features have been more vividly and accurately left upon canvass, than they are upon my memory.

Many years after my mother's death, I was in the hey-day of youth, and in a course of sin truly dreadful. The restraints of conscience were broken, and there was little that could or did check me, except my early education. My mother had died when I was a mere child, and my father was too far off to reach me otherwise than by his prayers. I well remember many seasons of deep conviction for sin, but which my stubborn heart resisted or stifled. One night at a ball, whither I went, as I should then have said, for rational and innocent amusement, my conscience was suddenly startled.

I was introduced to a young lady for my partner, who came from a distant section of the country. After the dance, in which we were partners, I entered into conversation with her respecting the place from which she came. She gave me many interesting particulars of that then newly-settled place, and among other things mentioned the late sickness of her father, and the many continued kindnesses and attentions of a Mr. Barr, a missionary; stating that Mr. Barr had been to see her father very frequently, and that she felt much attached to him. She knew not my name. I replied, that "Mr. Barr, the missionary, is my father." She started as from an adder. "Your father! *he your father! what would he say if he knew you were here?*" Had a dagger been thrust into me, I could not have felt the wound more deeply. It spoiled the evening for me. It ruined my peace; and, though I know not that it can be said to have been the means of my awakening from the sleep of sin, yet I am confident it planted a thorn in my conscience, which was not taken out till I had bowed to God with a broken heart. The giving and receiving of this keen reproof were both, as it were, involuntary, and show that neither of our consciences could approve of the employment of that evening, if allowed to speak out without restraint.

A few days after the ball, I was present at a communion. At the table many of my near friends were found. The scene before me, and the thoughts of a future, eternal separation, affected me greatly. The sermon, too, reached my conscience; and I might at the close of the services, be said to have been under strong convictions for sin. The same day a very devoted Christian was accidentally thrown in my way. He began to address me on the subject of my salvation, without knowing anything of my previous history, or the state of my feelings at that time. Then my heart began to rise with a strength of bitterness which I never knew before. I reproached him, pointing to the inconsistencies in the church; raved like a madman; and, while my conscience was grinding me like a millstone, I still kept pouring out my invectives. He bore it all with meekness, perfectly unmoved, and, by his gentleness, held up a shield which caused every dart I threw to recoil upon myself. His Christian meekness was too much for me; I rose up in wrath and left him. Had he given only one retort—shown one angry feeling, it would have relieved me; but no, I could find no handle. I went out into the woods, smarting under the wounds which I had been giving myself, and when I could stand under it no longer, I returned—told my Christian friend my situation and feelings, asked his pardon, and begged his prayers. Truly, as Henry Martyn beautifully says, 'And this also I learned, *that the power of gentleness is irresistible.*'

I had now been under deep and pungent convictions for sin for more than three weeks. I could not pray. I could not feel sorry for sin, nor hate it, except as it must bring to me unspeakable ruin. There seemed to be no mercy for me. The heavens were brass, the earth was iron, and I was fast preparing to look up and curse God. Perfectly convinced that I deserved hell, I could not feel regret or humbled. Every feeling of my soul was deep, awakened enmity to the character and government of God.

At length, after struggling with the terrified conscience, and the stirrings of the Spirit of God, *I determined to take my own life.* It was not the result of a paroxysm of despair, but the cool, deliberate determination of one who dares throw himself upon the thick bosses of the Almighty's buckler.

After coming to this determination, I selected my time and place. Not far from me was a considerable waterfall; thither I went, one beautiful morning, fully resolved to return no more. The waters, dark and deep, gathered themselves together in a narrow channel, and after whirling themselves around several times, as if recoiling from the plunge, they rushed headlong over a time-worn rock, and fell forty feet or more into a large basin beneath. On that rock I placed myself, prepared to do the deed. I looked down into the great basin, forty feet below me, and there the falling waters were boiling and foaming up, as if indignant at being thus cast down—fit emblem, I thought, of the helpless raging of the wicked in the world of despair. But I will now know the worst which God can inflict upon me. I will plunge in, and in five minutes I shall know, what hell is, and what is to be my situation for eternity!

I drew myself back to take the plunge. There was no faltering—no shrinking of a single muscle—no sensation of fear. But just as I was in the act of leaping, the hand of Omnipotence seemed to be laid suddenly upon me. Every nerve seemed to be paralyzed, and every bodily function to fail. A cold shivering came over me, and I had not the strength of a child. I turned my face away; the beautiful sun was shining, and for the first time a voice, like that of my departed mother's seemed to say, "*Perhaps there may yet be mercy for you.*" "*Yes,*" I replied, "*I will seek it till God takes my life!*" And there, and on the very spot where I was about to consign soul and body over to endless misery, there the mercy of God found me, and there the first ray of hope visited me. O! I can never think of this temptation without feeling that I have been near the pit; and that man, if left by God will quickly destroy both soul and body."

Before closing this narrative I will add, that this interesting young man lived the life of devoted, consistent, ardent piety. He completed his education, and devoted himself as a missionary to Africa. He was all ready to depart—had taken farewell of his friends, and was, as I believe, on his way to the ship which was to convey him to Africa. He arrived at Richmond, Va., on Sunday night, and was to have preached the next day; but about midnight he was seized with the cholera (of which he was the first and only victim in that city) and after twelve hours passed in indescribable pain, he calmly and sweetly fell into the arms of God's messenger, and was carried to that glorious assembly where the praying mother, we doubt not, welcomed to her everlasting embrace, the child of so many prayers.

How mysterious are the ways of God! He raises up pious friends, and leads them to labor, and pray, and go down to the grave, without seeing any good fruit from the plants which they nourish and water with prayers and tears. But, long after they are gone their prayers are answered and their labors blessed. Let no praying mother doubt that her prayers will finally be answered. He is mysterious, too, in that he raises up instruments apparently fitted for great usefulness, and then cuts them off just when they promise to be most useful. But his own glorious plans will go on and he will raise up others to take the places of those who are dead. All shall be for the glory of God! O! the blessedness of belonging to a kingdom which cannot be injured by any changes among such beings as we are. Reader! if you belong to this kingdom, be up, be doing, be vigilant, be faithful. Your crown is near, it is sure. If you do not belong to this kingdom, come at once and give yourself to the work of serving God. Repent of all sin, forsake all sin, and that same Redeemer who saved the dear youth of whom I have been speaking, shall be yours.

NECESSITY OF WORK FOR CHILDREN.

There is no greater defect in educating children than neglecting to accustom them to work. It is an evil that attaches most to large towns and cities. Our children suffer from it. The parent considers whether the child's work is necessary to him, and does not consider whether the work is necessary or not to the child. Nothing is more certain than that their future independence and comfort much depend on being accustomed to work—accustomed to provide for the then and constantly recurring wants that nature entails on us. If this were not so, still it preserves them from bad habits; it secures their health; it strengthens both mind and body; it enables them better to bear the confinement of the school-room, and it tends more than any thing else to give them just views of life. It is too often the case that children, provided they spend a half dozen hours of the day at school, are permitted to spend the rest as they please. They thus grow up in the world without a knowledge of its toils and its cares. They view it through a false medium. They cannot appreciate the favors you bestow, as they do not know the toils they cost. Their bodies and minds are enervated, and they are constantly exposed to whatever vicious associations are within their reach. The daughter probably becomes that pitiable helpless object, a novel reading girl. The son, if he surmount the consequences of your neglect, does it probably after his plans and station for life are fixed, and when knowledge, for one of its important objects, comes too late. No man or woman is fully educated if not accustomed to manual labor. Whatever accomplishments they possess, whatever their mental training, a deduction must be made for their ignorance of that important chapter in the world's great book.—*Bangor Whig.*

DR. MAGEE.

When George IV. visited Dublin in 1821, he appointed Dr. Magee dean of the Viceregal Chapel at the Castle. The Bishop wished to decline the office, on account of the distance of his see from Dublin; but the king replied, "We can bring you nearer," apparently referring to an intention which had been entertained, of appointing Dr. Magee to the bishopric of Meath, at the decease of Dr. O'Beirne, which was shortly expected.

On the second Sunday after the king's arrival, Bishop Magee preached before his Majesty, on the text, "What must I do to be saved?" Within a few minutes after the commencement of the sermon, the king rose from his seat, came forward in the royal pew, and leaning on his sword, with his eyes fixed on the preacher, continued standing for an hour, listening with the deepest attention till the sermon was ended. The King directed the Lord Lieutenant to express to the Bishop his unqualified admiration of the discourse, with his desire that it might be published.

Dr. Magee thought very humbly of his own sermons, and was in general averse to printing them; and even on this occasion he offered an excuse. With the exception of his two celebrated discourses on the Atonement, scarcely any of his sermons have been printed. It was his custom, for many of the latter years of his life, to preach for an hour. His preaching was always attended by crowds; and notwithstanding the length of his sermons, no person in the congregation appeared to be fatigued. There was a peculiar awakening animation in his manner, a nervous strength in his style, a plainness in his language intelligible to all, and an interesting and awful importance in his matter, which kept up attention.—*London Christian Observer.*

THE TRUE MISSIONARY SPIRIT.

Rev. Mr. Abeel, Missionary at Koo-long-soo, China, writing to a beloved Christian friend, in New York, on Sabbath evening, says, "The day has been so boisterous that I was afraid of increasing my cough, and did not venture to the English service. It gave me more time in my room, which I always enjoy, if I am in a frame to enjoy any thing. My soul with Mary, is made to magnify the Lord, and my spirit to rejoice in God my Saviour. How delightful to realize a present, loving, indwelling God! "Vile and full of sin I am; He is full of truth and grace." Is there not in him every thing to admire and desire? What a heaven there is in His favor and love! I know of nothing on earth to be compared with it. I trust you enjoy this highest of all happiness. When I was lying ill at your house I was favored with new views, or rather deeper impressions of God as love. Those impressions have continued. And is it a wonder? Have not all His dealings with me, an ungrateful, selfish, disobedient child, proved this truth? To find that one has been kept by the power of God through many temptations and trials of almost every kind, is a sufficient evidence that God is love. What says your experience? Can you not look back with wonder and gratitude too?

"And can He have taught me
To trust in His name,
And thus far [illegible]
To put me to shame?"

Let us strive then to press on [illegible] with more devotion to our God and Saviour than ever. We have been redeemed that we might be a peculiar people, zealous of good works. Let us not grow weary in well-doing; not *lose our interest in the world* or *in life*, while God gives us strength to work or breath to pray.

WINNING OTHERS TO CHRIST.

Where is the Christian almost that seriously bethinks himself, what might I do to win souls? It may be you will go on in the company of the godly, where you will be edified; but when do you go to your poor neighbor, who you see is living in a sinful state, and tell him of his danger, and labor to gain him to Christ? If it were but his ox or his ass that lay ready to perish, you would make no question but it was your duty to help him out of the ditch. And do you in earnest think that you owe more to those than you do to his soul?

"The fruit of the righteous is a tree of life; and he that winneth souls is wise." Surely the lives of too many Christians speak the language of Cain, "Am I my brother's keeper?" Do you not know how to get into a poor neighbor's door? Carry an alms with you; do him a kindness, speak as a brother to a sister, or a friend, to his children, and you will prepare the way for a welcome reception. Then I shall look to see the kingdom of Christ flourish gloriously, when every one that professeth godliness shall arise and take hold of the skirt of his neighbor. O! see your neglect in this. Do not think it enough to keep your own vineyard: let your friends and neighbors have no quiet from you till you see them setting in good earnest to seek after heaven. O! if you would bring in but every one his man to Christ, what a blessed thing were it! When so many are busy leading men astray, how active should the friends of Christ be in bringing back the lost sheep to him!—*Alleine.*

From the German of Gaussen.

ASTONISHING ACCURACY OF THE BIBLE.

An astonishing feature of the word of God is, that, notwithstanding the time at which its compositions were written, and the multitudes of the topics to which it alludes, there is not one physical error,—not one assertion or allusion disproved by the progress of modern science. None of those mistakes which the science of each succeeding age discovered in the books of the preceding; above all, none of those absurdities which modern astronomy indicates in such great numbers in the writings of the ancients—in their sacred codes, in their philosophy, and even in the finest pages of the fathers of the Church,—not one of these errors is to be found in any of our sacred books. Nothing there will ever contradict that which, after so many ages, the investigations of the learned world have been able to reveal to us on the state of our globe, or on that of the heavens. Peruse with care our Scriptures from one end to the other, to find there such spots; and whilst you apply yourselves to this examination, remember that it is a book which speaks of everything, which describes nature, which recites its creation, which tells us of the water, of the atmosphere, of the mountains, of the animals, and of the plants. It is a book which teaches us the first revolutions of the world, and which also foretells its last; it recounts them in the circumstantial language of history; it extols them in the sublimest strains of poetry, and it chants them in the charms of glowing song. It is a book which is full of oriental rapture, elevation, variety, and boldness. It is a book which speaks of the heavenly and invisible world, whilst it also speaks of the earth and things visible. It is a book which nearly fifty writers, of every degree of cultivation, of every state, of every condition, and living through the course of fifteen hundred years, have concurred to make. It is a book which was written in the centre of Asia, in the sands of Arabia, and in the deserts of Judah; in the courts of the temple of the Jews, in the music-schools of the prophets of Bethel and of Jericho, in the sumptuous palaces of Babylon, and on the idolatrous banks of Chebar; and, finally, in the centre of the western civilization, in the midst of the Jews and of their ignorance, in the midst of polytheism and its idols, as also in the bosom of pantheism and of its sad philosophy. It is a book whose first writer had been forty years a pupil of the magicians of Egypt, in whose opinion the sun, the stars, and the elements were endowed with intelligence, re-acted on the elements, and governed the world by a perpetual alluvium. It is a book whose first writer preceded, by more than nine hundred years, the most ancient philosophers of ancient Greece and Asia—the Thaleses, and the Pythagorases, the Zaleucuses, the Xenophons, and the Confuciuses. It is a book which carries its narrations even to the hierarchies of angels—even to the most distant epoch of the future, and the glorious scenes of the last day. Well, search among its 50 authors, search among its 66 books, its 1189 chapters, and its 31,173 verses, search for only one of those thousand errors which the ancients and the moderns committed when they speak of the heavens or of the earth,—of their revolutions, of the elements; search—but you will find none.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 11th Oct., has received the following contributions, viz.:

From Trinity ch., Gainesville[?], [illegible] missionary station, $5; offerings of St. John's ch., Stamford, Ct., per Rev. A. Todd, $22; enclosed in a letter, for Domestic Missions, $10; Trinity ch., Danville, Ky. $7 75; Springfield, Ill., missionary station, $12 50; a member of Christ ch., Guilford, Ct. $1; P. E. Missionary Society of Georgetown, D. C., per A. Hyde, Treasurer, $3 65; through George Cuthbert, Esq. [illegible] Treasurer of Christ ch. Mobile, being [illegible] coll., $34 15; do. in St. Paul's ch., Greensborough, Alabama, $51 00; October collection in St. Paul's ch., Detroit, per C. C. Trowbridge, Esq. $36 75; a member of St. Stephen's ch., New York, for mission in Michigan, $10. Total, $718 12.

N. B. The treasurer deeply regrets that he has not been furnished with the means [illegible] to pay, except in a very small degree, the missionary stipends due on the 1st inst.—a state of things which, if not met soon by liberal contributions, will occasion much distress and suffering. Will the Church permit this?

THOMAS N. STANFORD, Treasurer,
Oct. 18, 1843. 125 Broadway, New York.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since last report [illegible]

From Prot. Episcopal Missionary Society of Georgetown, D. C., foreign missions generally, $57 07, for Greece, $2 [illegible]. A member of St. Stephen's church, New York, $1; St. Stephen's ch., Pittsfield, Mass. 20 quarterly collections, per B. Howard, Esq. [illegible], $35; a friend to missions in Cambridge, half, $12 50. Total amount, $117 82.

Also, from a communicant of the Church of the Epiphany, New York, a diamond ring for China.

New York, Oct 13, 1843. F. S. WINSTON, Acting Treasurer.

GOVERNESS.

AN American lady who has been educated in Europe wishes a situation in a private family as Governess. She is well grounded in all the various branches of an English education, united with French, Music, plain and ornamental needlework. The most respectable references can be given. Letters post paid, addressed to V. L., Emmitsburg Post-office, Carroll Co., Maryland, will meet prompt attention.

BURKITT'S NOTES.

EXPOSITORY Notes, with practical observations on the New Testament of our Lord and Saviour Jesus Christ, wherein the sacred text is at large recited, the sense explained, and the instructive example of our Saviour and his Apostles is recommended for our imitation. By Rev. Wm. Burkitt, A. M.

Just published and for sale by
H. HOOKER.
178 Chestnut street opposite the Masonic Hall

GOLDEN HILL SEMINARY,
BRIDGEPORT, CONN.
FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES.
MRS. S. A. BURR, PRINCIPAL.

The location of this School is one of the most desirable in the State, being pleasantly situated in a retired part of the city, on an eminence commanding an extensive and delightful prospect of Long Island Sound, and of the surrounding country, and only four hours from New York, from which there is a daily line of steamboats. The house is large and commodious, with ample grounds, and every facility for amusement and recreation.

Mrs. S. A. Burr, a native of France, has taken the above School, and will re-open it on the first of November. She has had much experience in teaching; and, with able assistants, all branches of a French and English education will be thoroughly taught. Boarders in the family will have peculiar advantages in acquiring a knowledge of the French language, as it is that of the family.

The School year consists of two sessions, of five months each, commencing on the first of May and November.

The terms for tuition in French and English, with board and washing, are, for the summer session, $85; for the winter session, $90.

Lessons on the Piano, and use of instrument, per session, $25. On the Guitar, and use of instrument, $15. Drawing, $10. Painting in oil, $15. Latin, and also Italian, Spanish, and German, will be taught at the usual prices, if desired.

Each pupil must be provided with towels and napkins, bed and bedding, or pay $4 per session for their use. Every article of clothing, &c., should be marked in full with the name of the owner.

Pupils who remain during the vacation will be charged $2 50 per week. No extra charges, other than the above, are made.

Books and stationery will be purchased for the pupil when desired.

All boarders will attend the Episcopal Church with the Principal, unless the parents or guardians desire that they should attend other churches. Besides the Episcopal, there are Presbyterian, Methodist, Baptist, and Roman Catholic churches in the city.

Bills must, in all cases, be paid quarterly in advance.

References may be made to the following gentlemen: Rev. G. S. Coit, Bridgeport, Conn.; Hon. Andrew T. Judson, Hartford, Conn.; Hon. Samuel Ingham, Essex, Conn.; Rt. Rev. Benj. T. Onderdonk, D. D.; Rev. Wm. Berrian, D. D.; Rev. Edward Y. Higbee; Rev. Antoine Verren; Hon. Benjamin F. Butler, New York; Rev. T. W. Coit, D. D., New Rochelle, N. Y.; Hon. Millard Fillmore, Buffalo, N. Y.; Edward Putnam, Esq., Baltimore; Col. Garland, Detroit, Michigan; Col. Andrews, Charleston, S. C.; V. S. Kane, New York; Rev. Wm. Hawley, Ch. W. Goldsborough, Esq.; Hon. Amos Kendall; Col. W. W. Seaton, M. St. Clair Clarke, Esq.; Thomas L. Smith, Esq.; Virgil Luce, Esq.; Gen. Jessup; Gen. Towson; Col. Cross, Washington city; Wm. Easton, Esq.; Hon. Geo. W. Crabb, Mobile, Ala.; Hon. Levi Woodbury, U. S. Senate.

Oct 11—3m.

PROSPECT HALL,
Hagerstown, Washington County, Maryland.
Rev. J. C. Wheat, Principal.

THIS Institution for the boarding and instruction of Young Ladies, was re-opened on Tuesday, August 29th.

Teachers properly qualified will give instruction in the French, Italian and Spanish Languages, the Classics and Mathematics.

Terms of tuition, per qr. of 12 weeks.

For boarding (including washing, fuel, lights &c.) and tuition in all the English branches, (one half in advance)	$50 00
For tuition in Music,	10 00
For use of Piano,	2 00
For tuition in Modern Languages, each	5 00

Parents and Guardians, desirous of sending Pupils, can receive further information by writing to the Principal, or, to Mrs. E. C. Davis, who has charge of the Domestic Department.

References.—Rt. Rev. W. R. Whittingham, Rev. H. V. D. Johns, Rev. H. S. Keppler, Mr. W. B. Norris, Mr. Daniel Sprigg, Baltimore; Rev. J. Boyd[?], Hancock, Md.; Rev. J. Chisholm, Martinsburg, Va.; Rev. J. Trapnell, Jr., Ch. Marlboro', Md.; Rev. F. B. Lemon, Hagerstown, Md.; Rev. J. Peterkin, Rev. J. Morsell, Rev. J. Trapnell, Sr., R. Potts, Esq., R. H. Marshall, Esq., Dr. Wm. Tyler, Frederick, Md.; Rev. S. Buel, Cumberland, Md.

HAGERSTOWN, July 12, 1843.

The undersigned are well acquainted with the Rev. James C. Wheat, who has had the charge of the Young Ladies' Institute in this place for several years past, and it gives them pleasure to recommend him as an excellent and most thorough instructor. The course of study embraces all the useful and ornamental branches which are pursued in our best female institutions; and the thorough and efficient manner, in which instruction is imparted, has never failed to give entire satisfaction.

O. H. Williams,	Alex. Neill, Sr.
Jas. C. Dorsey,	Wm. Robertson,
J. Hollingsworth,	David Zeller,
D. G. Yost,	W. Stewart,
George Fechtig,	Samuel Zeller,
J. Swope,	Fred'k Bryan,
Wm. M. Marshall,	D. C. Newcomer.

Hagerstown, Sept. 16, 1843.—3m.

MRS. BAILEY'S YOUNG LADIES' BOARDING AND DAY SCHOOL,
At No. 10 Carroll Place, Bleeker st., N. York.

Mrs. Bailey respectfully informs her patrons and the public, that her Fall Term will commence on Thursday, the 7th of September next, at No. 10 Carroll Place,—a location not surpassed for health and beauty by any other in New York. The house is well adapted to accommodate yearly boarders with the greatest convenience and comfort. Great attention is devoted in this Institution to Elocution, Grammar, Arithmetic and Mathematics, History, Writing, Composition, and Music. The French Language, under the direction of a Parisian lady, is spoken in the family. Classes in Latin, Spanish, Italian, Drawing and Painting, Dancing, and on the Piano Forte, will be early formed.

Mrs. Bailey has the pleasure of referring to the following Gentlemen and solicits the patronage of those who are disposed to give their daughters a good and accomplished education, on terms equitable to the times.

Right Rev. Bishop Onderdonk,	John W. Francis, M. D.
Rev. Wm. W. Phillips, D. D.	Martin Paine, M. D.
Rev. J. M. Wainwright, D. D.	E. G. Ludlow, M. D.
Rev. Francis L. Hawks, D. D.	S. A. Foot, Esq., Counsellor.
Rev. Lewis P. Balch,	Thomas S. Screpp[?], Esq.

May 27—6m.

GOTHIC ECCLESIASTICAL FURNITURE, designed and executed by J. [illegible], Carver, 82 South Fifth st., Philad.

Candelabras, Gas-standards, Banner ornaments, Capitals, and other enrichments, carved in the various architectural styles, [illegible]. Patterns for Iron castings, gates, railings and standards, &c.

☞ See advertisement in McKinzy's Directory.

Oct. 11—3m.

EPISCOPAL BOOKSTORE.
178 Chestnut street, opposite the Masonic Hall.

REV. Henry Blunt's Family Commentary, now complete, in 3 volumes.

[illegible] Divine Rule of Faith and Practice,—a book for every true Churchman.

Bishop Hopkins' various works, viz., Church of Rome, Primitive Church, &c.

The Imitation of Christ, small and large editions.

Neander's History of Christianity, 1 vol 8vo.

Jackson on the duties and obligations of Sponsors in the Church.

Thornton's Family Prayers, a new edition—Bishop O'Brien's Charge—Hay on Baptism—Gisborne on Innovation—a work in which the pretensions of the Baptists are considered and disposed of.

Bibles and Prayer books, in every variety, for sale at unusually low prices, by

H. HOOKER.

TREGO'S GEOGRAPHY OF PENNSYLVANIA.

JUST Published, by Edward C. Biddle, No. 6 South Fifth street, A Geography of Pennsylvania: containing an account of the history, geographical features, soil, climate, geology, botany, zoology, population, education, government, finances, productions, trade, rail roads, canals, &c. of the State; with a separate description of each County, and Questions for the convenience of Teachers. To which is appended a Traveller's Guide, or table of distances on the principal rail road, canal and stage routes in the State, and lists of the Congressional, Senatorial and Representative Districts. By Charles B. Trego, late Assistant State Geologist, &c. &c. Illustrated by a Map of the State and numerous wood engravings. Price [illegible].

From James J. Barclay, Esq., President of the Board of Directors of the Public Schools of the City of Philad.

Philadelphia, Sept. 25, 1843.

My Dear Sir,—I have examined, with great satisfaction, Trego's Geography of Pennsylvania, which you sent to me.

Such a work has long been a desideratum, and cannot fail to be eminently useful, as it contains a large body of valuable information, carefully collected, and judiciously arranged. The embellishments are designed with taste, and neatly executed.

From its merits the work deserves, and will no doubt receive a liberal patronage throughout the Union; but upon the people of Pennsylvania it has especial claims. It should be introduced into every Seminary of learning, [illegible].

Yours very truly,
JAMES J. BARCLAY.

EPISCOPAL BOOK STORE.

DEPOSITORY of General Protestant Episcopal S. S. Union, No. 28 South Fifth street, 3 doors above Chestnut.

NEW BOOKS.—Numbers 5 and 6 of Bishop Chase's Reminiscences. Just received, price 50 cts. per No.

Christian Retirement, or Spiritual Exercises of the Heart.

Tales of the Huguenots, by F. L. Hawks, D. D.

The Treasury of Scripture Knowledge.

Death Bed Scenes, complete in two volumes.

Helps to Composition, or Six Hundred Skeletons of Sermons, by the Rev. Charles Simeon, M. A.

JUST RECEIVED.

A large collection of Bibles and Prayer books, of various bindings.

Hover's fine black ink, put up in 1 oz. 6 oz. 8 oz. pint and quart bottles.

ST. MARY'S HALL.

Why should the advantage of systematic arrangement and progression in instruction be confined to one of the sexes? Why should a course of education for girls be less definite, less thorough, less complete, in its relation to their place in life, than a course of education for boys? What hinders that a plan of study for our daughters be marked out on a graduated scale, pursued, persisted in, accomplished, with the same accuracy, certainty, and completeness, as for our sons? Not that, in either case, the education of immortal natures can be completed in five, seven, twelve, fifteen years: a thing begun in time, and to go on forever. But that a starting point may be fixed, a foundation laid, a line entered upon, principles settled, elements acquired, habits established, for future, constant and continual progress. These thoughts have ever been in our minds, since the first projection of St. Mary's Hall. To their development, our attention has been earnestly directed. The experience of seven years emboldens us to present them now, in outline. With the combination, in position, in buildings, in grounds, in teachers, in apparatus, in influences of every kind, of all needful advantages, we offer for consideration the plan which follows. In adopting it, and carrying it into execution, we must rely, it will at once be seen, on the allowance of a longer residence to our pupils, and of a large indulgence as to the time at which the studies set down as discretionary shall be pursued. The course of female education is disturbed and hindered in its substantial elements by the priority which has been arbitrarily allowed to what are called the ornamental branches; as if the very notion of ornamental did not imply a substratum to be ornamented. It will be seen that none of them will be neglected; but each secured in just proportion, in due subordination to solid and essential studies. As an inducement to co-operate with us in this attempt to systematize the education of the gentler portion of our kind, and rescue it from the frivolous control of fashionable caprice, and to fit them through the grace granted to faithful prayers, to be Christian daughters, Christian sisters, Christian wives, and Christian mothers—in a word, Christian women—we offer two subordinate advantages. There will be a very considerable reduction of expense; there will be no extra charges.

The regular course of instruction at St. Mary's Hall will include a Primary Department, and a Junior, a Middle and a Senior Class. The studies of each of the three classes will occupy one year. Applicants will be admitted into the Primary Department without examination and at any age. Admission into any of the Classes will be granted to such only as sustain an examination on the studies which precede it. Those who complete the whole course satisfactorily to the direction of the Institution will receive at its close, a testimonial to that effect, signed by the Reverend the Principal, and the Right Reverend the Patron of the Institution. The order of the studies will be as follows:

PRIMARY DEPARTMENT.

Spelling; Reading; Writing; the four elementary rules, and the tables in Arithmetic; the Map of the United States; leading events in History, in their chronological order; first lessons in Composition; linear Drawing; Sacred Music. *Elementary instruction on the Piano, and French pronunciation,* at the discretion of the Principal.

JUNIOR CLASS.

Spelling; Reading; Writing; Arithmetic, including fractions; Elements of Grammar; Geography of America and Europe; History of the United States; Botany; Exercises in Composition; Sacred Music; *Instruction in Latin, French, and Drawing, and on the Piano,* at the discretion of the Principal.

MIDDLE CLASS.

Spelling; Reading; Writing; Arithmetic; Grammar, including Parsing; Geography; History of England; Geometry; Botany; Chemistry; Mineralogy; Conchology; Book Keeping; exercises in Composition; Sacred Music; *Instruction, in Latin, Greek, Spanish, French, Drawing, Painting, on the Piano, and in Singing,* at the discretion of the Principal.

SENIOR CLASS.

Elocution; Grammar, including analysis of English Poetry; Rhetoric; Logic; Algebra; Trigonometry; Astronomy, and Astronomical Geography, with the use of the Globes; Chemistry; Geology; Natural Philosophy; Physiology; General History; Exercises in Composition; Sacred Music. *Instruction, in Latin, Greek, Spanish, Italian, Drawing, Painting, on the Piano or Guitar, and in Singing,* at the discretion of the Principal.

Such as shall have completed the course above stated, or shall sustain an examination on the studies which it includes, and may desire to reside in St. Mary's Hall, and be subject to its discipline, whether to qualify themselves as Teachers, or for other cause, may be admitted to do so, on the same terms as the members of the Classes, and may pursue in addition to any of the branches named above any of the following departments of learning at the discretion of the Principal: Hebrew; the Greek and Latin Classics; the higher Mathematics; Natural and Intellectual Philosophy; Criticisms of English Literature; the Natural Sciences; Ecclesiastical Antiquity and History; the doctrine, discipline and worship of the Church.

Bishop Doane, whose residence the Hall adjoins, and who exercises, as Patron, a constant supervision of the Institution in all the departments, will add, hereafter, to the Sunday evening services which he has always held in the Chapel, a Summer Course of Lectures, on English Literature, and a Winter Course on Christian Ethics, in more immediate relation to the Female character.

There are constant Lectures on the various branches of Natural Science, as well as on Natural Philosophy and Chemistry, illustrated by experiments, with a complete apparatus.

The year is divided into two terms and two vacations. The Summer Term commences on the first day of May and the Winter Term on the first day of November. The months of April and October are the vacations. Whole expense for the term of five months, including every charge, except for Sheet Music and Drawing Materials, $125, payable ALWAYS in advance. The charge for each Vacation to those who remain at the Hall will be $20. No bill of any kind to be contracted by or for the pupils.

Address the Rev. R. J. Germain, Chaplain, Principal Teacher and Head of the Family, St. Mary's Hall, Burlington, New Jersey.

Oct. 11—1f.

THIS DAY PUBLISHED,

A very cheap edition of Bishop Burnet's History of the Reformation, complete with a portrait in 3 large 8vo volumes, price only $2 50 in boards.

The Publishers, in obedience to a call of the times, have determined to offer to ecclesiastical students, general scholars and families throughout the land, their edition of Bishop Burnet's History of the Reformation, for the extraordinary low price of $2 50.

The History of Bishop Burnet is one of the most celebrated, and by far the most frequently quoted of any that has been written of this great event. Upon the original publication of the first volume, it was received in Great Britain with the loudest and most extravagant encomiums.

The Author received the thanks of both Houses of Parliament, and was requested to continue the work.

In continuing it he had the assistance of the most learned and eminent divines of his time. The whole is published in three large octavo volumes, of six hundred pages each, and large type. The publishers hope the religious community will support them in this enterprise, for without very large sales, they cannot expect to be remunerated for their outlay. All who have purchased D'Aubigné's Reformation in Germany, will find Burnet's Reformation in England a valuable and cheap addition to their library.

GEO. S. APPLETON,
148 Chestnut street, opposite the Arcade.

Oct. 21.

BOOK OF COMMON PRAYER AND PROPER LESSONS.

JUST published, by HENRY F. ANNERS, bookseller and publisher, No. [illegible] st., Phila.

The Book of Common Prayer, with the Proper Lessons, as read in the morning and evening services of the Episcopal Church, attached.

The only edition complete in one volume, published in the United States, containing the whole Services of the Church. The Lessons are arranged in regular order for the Sundays and Holidays throughout the year, and the size of the volume is such as renders it perfectly convenient for the pocket. The bindings in various styles, from plain sheep to Turkey Morocco, super extra.

The Book of Proper Lessons may also be had as a separate volume, in a great variety of bindings, from 31 cents upwards.

The following recommendations to the Proper Lessons have been received by the publisher:

From the Bishop of the Diocese of Pennsylvania.

I hereby recommend the volume of Proper Lessons, published by H. F. Anners. H. U. ONDERDONK.
Philad., May 19, 1843.

The recommendation of the Proper Lessons, by the Bishop of Pennsylvania, has my cordial concurrence.

WILLIAM ROLLINSON WHITTINGHAM,
Baltimore, May 24, 1843. Bishop of Maryland.

From Rev. J. P. K. Henshaw, D. D.,
Bishop Elect of the State of Rhode Island.

I cordially concur with Bishop Onderdonk in the above recommendation of the Proper Lessons, appointed to be read in the Church Service. J. P. K. HENSHAW.
Baltimore, May 31, 1843.

I cordially unite in the above recommendations.
JACKSON KEMPER,
Toledo, Ohio, June 23, 1843. Missionary Bishop.

The use of the Lessons is also recommended by the following gentlemen of Philadelphia:

Rev. W. H. Odenheimer,	Rector of	St. Peter's Church.
" E. Neville,	"	St. Philip's "
" W. Suddards,	"	Grace "
" S. H. Tyng, D. D.	"	Epiphany "

August 5—tf.

HOVER'S INK

Mechanics' Bank of Burlington, July 14, 1843.

Having for about twelve months past used the ink manufactured by J. E. Hover, I take pleasure in recommending it to Institutions and the public generally as a very superior article.

A. W. BURNS, Cashier.

Farmer's Bank, Wilmington, July 3, 1843.

Having used Mr. J. E. Hover's Ink for some length of time, I have no hesitancy in recommending it for its durability of colour, and its freedom from sediment, and being well adapted to the use of steel pens.

R. D. HICK[?], Cashier.

For sale at No. 105 N. Third st., 6 doors below Race street, [illegible], Philadelphia, by

Sept. 28. JOSEPH E. HOVER, Manufacturer.